

11-1-1994

Evangelical Visitor - November, 1994 Vol. 107. No. 11.

Glen A. Pierce

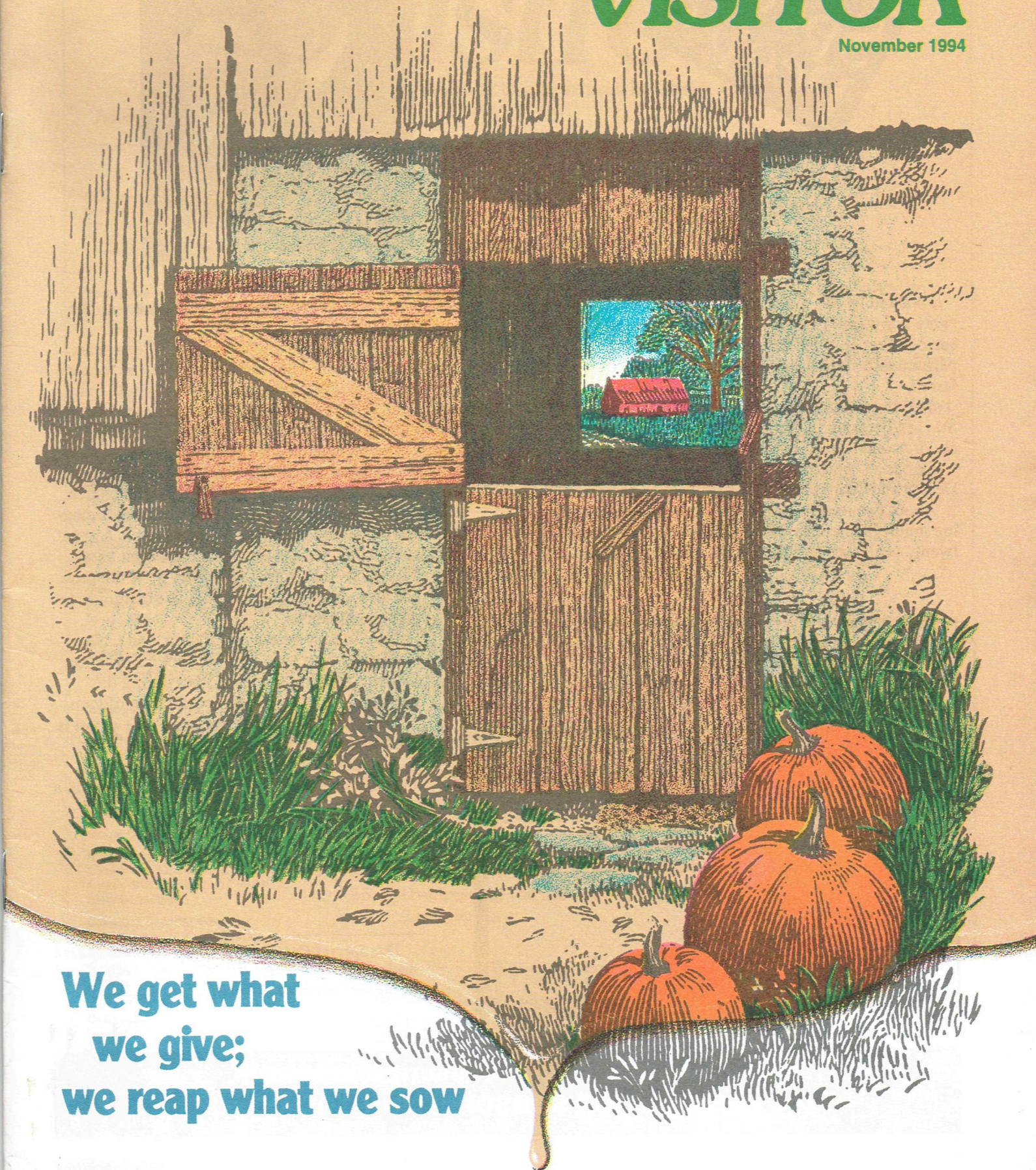
Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/2609>**Recommended Citation**Pierce, Glen A., "Evangelical Visitor - November, 1994 Vol. 107. No. 11." (1994). *Evangelical Visitor (1887-1999)*. 2609.<https://mosaic.messiah.edu/evanvisitor/2609>**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

evangelical

VISITOR

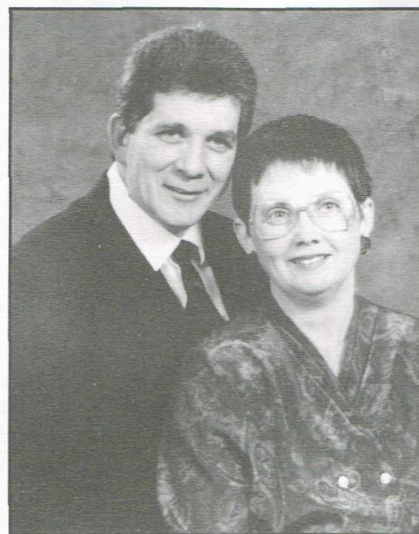
November 1994



**We get what
we give;
we reap what we sow**

Special People

Don and Joyce Brown



I walked by Mr. Gum Man just as I heard him saying, "green or white?" It was then I noticed all the children surrounding him. He had a choice of spearmint or peppermint gum, and they could have whichever they preferred.

This is a Sunday morning ritual after church at the Stayner Brethren in Christ Church. Don Brown loves children and he has done this for years.

Don is a school teacher by profession, and has taught Design and Technology for twenty-seven years.

About twenty years ago, Don was diagnosed as having multiple sclerosis. He has been in remission for twenty years and definitely feels the Lord touched him.

In fact, Don designed and built his own house with the help of friends.

He and his wife Joyce, who has taught fifteen years, are very active people. They were youth leaders for sixteen years. Part of that time they taught the youth Sunday school class. They have served as conference delegates and Sunday morning greeters.

Don says he received the Robert Raikes perfect attendance award with all the stickers and also a Bible. He is still faithful in attendance at Sunday school and church.

Recently Don has been ill again. This time he is diagnosed as having Crohn's disease. He has been in and out of the hospital, and you can be sure the children miss their gum—and him, too—when he is not present. In spite of not feeling well, he continues to give out his treats.

One Sunday he ran out of gum, and Colin and Emily didn't get any. He kept his promise to them by going to their homes during the week and delivering their special treat of gum.

Don and Joyce have three sons. The oldest is in college preparing for the ministry.

We appreciate Don and Joyce very much, and pray that the Lord will again touch Don in a special way.

"Special People" profiles a wide variety of Brethren in Christ members of all ages and from all walks of life.

✍ You are invited to submit a short article about some "Special Person" you would like to introduce to Visitor readers. Articles should be typewritten, preferably 300-400 words, and must have the approval of the person being profiled. If your article is accepted for publication, we will contact you to secure a photo for publication (which will be returned).

Mail your article to:

**Evangelical Visitor,
P.O. Box 166,
Nappanee, IN 46550.**

This Special People article was submitted by Jean Swalm, Duntroon, Ontario, who is also a member of the Stayner Brethren in Christ Church.

November is "Visitor Subscription Month"
❖ ❖ RENEW YOUR SUBSCRIPTION TODAY! ❖ ❖

evangelical VISITOR

The official publication of the Brethren in Christ Church

November 1994

Vol. 107, No. 11

**Brethren in Christ Church
General Church Offices**
431 Grantham Road; P.O. Box 290
Grantham, PA 17027-0290
Telephone: (717) 697-2634
FAX Number: (717) 697-7714

General Church Officers
Moderator: Harvey R. Sider
General Secretary: R. Donald
Shafer
General Treasurer: Allen Carr

EVANGELICAL VISITOR
(ISSN 0745-0486) is published
monthly by Evangel Press,
2000 Evangel Way (P.O. Box 166),
Nappanee, IN 46550-0166.
Telephone (219) 773-3164.
FAX number: (219) 773-5934.

Member of Evangelical Press Associa-
tion and Meetinghouse, a Mennonite
and Brethren in Christ editors group.
Biblical quotations, unless otherwise
indicated, are from the New Interna-
tional Version.

Editor: Glen A. Pierce
Circulation: Phyllis Lentz

Mailing Information: All correspon-
dence, manuscripts and subscriptions
should be addressed to the Editor,
Evangelical Visitor, P. O. Box 166,
Nappanee, IN 46550-0166. Changes
of address should include both the old
and new address and the identification
numbers on the first line of the label.

Single Copy Price: \$1.00 (U.S. funds)

U.S. Subscriptions: 1 year-\$12.00;
2 years-\$21.50; 3 years-\$30.00;
5 years-\$48.00. New and Gift: \$10.25
Lifetime: \$180.00.

Canadian Subscriptions (in
Canadian funds): 1 year-\$14.50;
2 years-\$26.50; 3 years-\$38.50;
5 years-\$60.00. New and Gift: \$12.25.
Lifetime: \$225.00. (Use U.S. prices if
remitting in U.S. funds.)

Overseas airmail rates available upon
request.

Second-class postage paid at Nappa-
nee, IN 46550-0166. Printed in U.S.A.

Copyright © 1994. All rights reserved.

FEATURES

- | | | |
|----|---|---------------------------------|
| 4 | You get what you give | Bill O'Connor |
| 6 | Escaping the "Christian ghetto" | Jan Johnson |
| 8 | Answering children's questions about God | Sandi Hannigan |
| 10 | "The experience was more a cultural and spiritual
adventure than a vacation" | Roger Williams |
| 14 | Why celebrate? | Phil Keefer and E. Morris Sider |
| 16 | Labors of love | Evelyn Dohner |
| 16 | The power of prayer | Eugene Madeira |
| 17 | SOS prayer for Kyoko Awaya | Thelma Book |

DEPARTMENTS

- | | | | |
|----|--------------------------------------|----|----------------------|
| 2 | Special People | 26 | Messiah College News |
| 19 | God at work in our world | 27 | Readers Respond |
| 20 | Church News | 29 | Onesimus |
| 21 | E.V. Timelines | 30 | Focusing our Mission |
| 22 | Money Matters | 31 | Editorial |
| 25 | Discipleship for the
21st Century | 31 | Pontius' Puddle |

November is "Visitor Subscription Month."

Check your address label. If your subscription expires before November of 1995 (11-95), we encourage you to renew your subscription today.
Please see page 28 for renewal information.

The one
who sows
to please
his sinful
nature,
from that
nature will
reap
destruction;
the one
who sows
to please
the Spirit,
from the
Spirit will
reap
eternal
life.

No farmer would be so foolish as to plant pumpkins hoping to raise a crop of potatoes. It would be ridiculous to plant corn expecting to harvest a crop of wheat. Anyone planting the seed of one plant hoping to raise a crop of another would be labeled naive at best and a fool at worst.

Yet, in the field of human and spiritual relationships, we are often just that foolish. We sow one attitude and expect to reap another. Spiritually we sow wild oats and expect to reap the wheat of blessing.

Twentieth century believers are not the first to act so foolishly, of course, for the Apostle Paul warned his readers in Galatia of the same problem in the first century: "Do not be deceived: God cannot be mocked. A man reaps what he sows" (Galatians 6:7). What Paul is saying is simply that you can't play games with God and get away with it. You can't plant one crop and hope to reap another. He was pointing out to the Galatians, and now to us, that there is a basic ebb and flow to life; a principle of seedtime and harvest; a standard of investment and return; a law of giving and receiving that will not be set aside.

Simply put, this law says that you will get back from life as much as you put into it. That's true of life in the natural realm and in the spiritual realm. It's true in relationships. It's true everywhere.

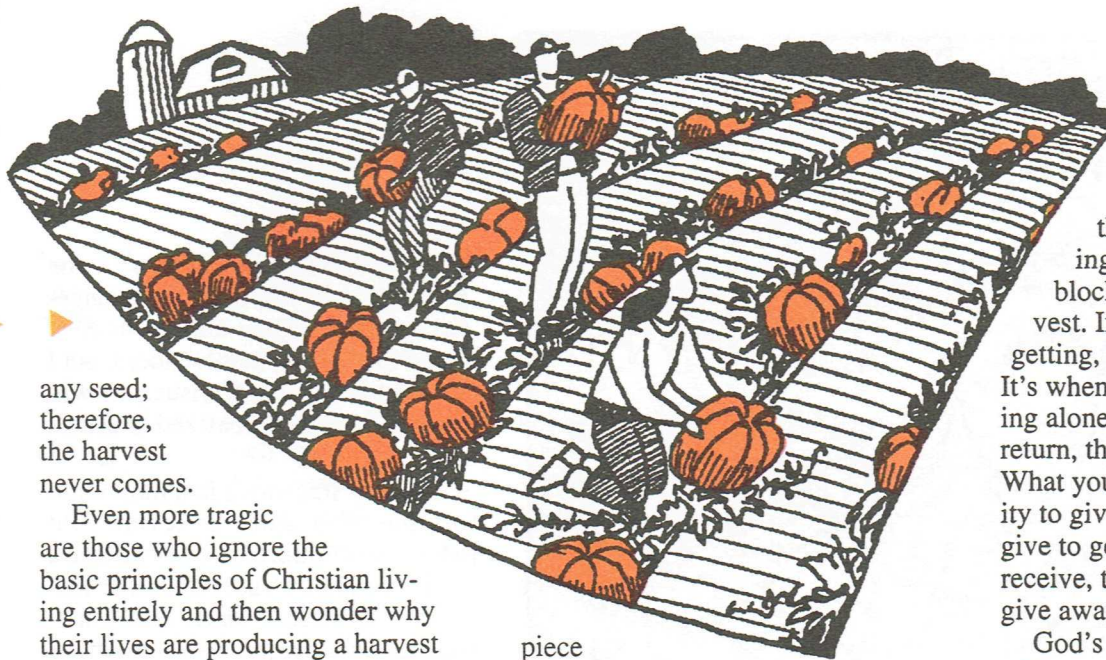
People who get promotions, for

instance, are people who do the job to their employer's satisfaction. And the ones who advance quickly are those who not only satisfy the employer's expectations but exceed them. They get what they give.

People who have many friends are people who show themselves friendly. They don't wait for others to come to them and offer love and encouragement, they give love and encouragement to others and reap a harvest of love and encouragement in return. Those who complain that they're lonely and have no friends usually have made little or no effort to develop friendships.

People whose spiritual lives are flourishing are people who put some time and effort into their own spiritual development. They read God's Word, pray, maintain a devotional life, attend church, share their faith, and enjoy Christian fellowship. Why should anyone be amazed to see spiritual progress? Others sit back and wait for God to zap them into maturity and can't understand why nothing is happening. They ignore the principle of seedtime and harvest. They don't sow

You get what



any seed;
therefore,
the harvest
never comes.

Even more tragic are those who ignore the basic principles of Christian living entirely and then wonder why their lives are producing a harvest they never planned to reap. Paul gave us the answer to their dilemma long ago when he penned, "The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life" (Galatians 6:8). It's so simple when you see it, yet so easy for some to miss.

What a difference this simple principle makes in every area of life. It literally impacts every waking moment. People feed back to us the same emotions they see on our faces, the same tones they hear in our voices. A smile begets a smile, a frown begets a frown. Cheerful people find their world reflecting that cheerfulness. Grumpy people seldom see a ray of light breaking through the clouds. Life around us will often mirror our attitudes.

This may be part of what the wise man had in mind when he wrote, "Cast your bread upon the waters, for after many days you will find it again" (Ecclesiastes 11:1). In the ebb and flow of life, attitudes and actions have a way of returning to us like a

piece of driftwood floating with the tide. As the saying goes, "What goes around comes around."

You reap what you sow. Neglect people and they will neglect you; pay attention and you'll receive attention in return. Meet the needs of those around you and they will meet your needs in turn; ignore their needs and they're not likely to notice yours either. Caring people are cared for. Loving people are loved. Giving people receive gifts in return.

And there's even more to it than that. You not only generate the response, you determine its size. Paul also writes, "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously" (2 Corinthians 9:6). The Apostle was talking about stewardship, of course, but his words apply to every resource we possess. The generous giver reaps multiple blessings from the hand of God, the generous giver of self reaps multiple gifts from the hands of others. The more extensive the gift, the more extensive the blessing. The

more you give, the more you get.

Getting, of course, is not the reason for giving. It's just one of the side effects. Selfishness stops the flow of the tide of blessing. A desire for personal gain blocks the ripening of the harvest. If you give for the sake of getting, the principle will not work. It's when you give for the sake of giving alone, with little thought of return, that blessings come your way. What you receive increases your ability to give. You don't give to get, you give to get to give. The more you receive, the more you will have to give away.

God's blessings, and the blessings of human relationship, come to those who willingly give themselves away. Both are withheld from those who withhold themselves. We must not be so foolish as to think we can sow hatred and reap love. We must not expect to sow discord and reap harmony. The Apostle James says that "Peacemakers who sow in peace raise a harvest of righteousness" (James 3:18). That's an example of seedtime and harvest at work. Just like the world God created in which each living thing possesses its own seed within itself and reproduces after its own kind, like begets like in attitude and action.

A smart farmer plants big potatoes to reap even bigger ones. He knows that if he keeps the largest and saves the smallest for seed, his crop will decrease in size every year. If, on the other hand, he uses the largest for seed, the harvest will increase year by year.

Be a smart believer. Plant lots of seed in terms of positive human relationships, and in terms of commitment and service to the Lord. The more you sow, the more you will reap. The more you give, the more you will get. Keep giving the harvest away and it will grow year by year, and each year you will have even more to give.

you give

I WAS GROWING IMPATIENT with the students in my personal evangelism class. They kept saying, "I would like to try out these ideas, but I don't know any non-Christians to witness to." Then I realized I didn't either.

Like my students, I feel most comfortable with other believers. But today, that comfort has evolved into a Christian ghetto/subculture consisting of Christian T-shirts and Christian Yellow Pages.

Jesus didn't submerge himself in a cloistered Christianity as we do. He mixed easily. From the wedding feast at Cana to Matthew's dinner party, Jesus ate with rip-off-artist tax collectors and low-life sinners, earning the reputation as "a glutton and a drunkard" (Luke 7:34). Like him, we need to be missionaries, tolerating the undesirable portions of our culture to evangelize others.

Escaping the

Why Christians cluster

William Booth, founder of the Salvation Army, saw a vision one day. Dark clouds and lightning hovered over a billowing, stormy ocean filled with thousands of people screaming for help, struggling for safety. A huge rock rose up out of the ocean into the clouds.

Around the rock stretched a platform filled with people. A few of them tried to help the drowning ones, using ropes, ladders and boats. But most of the people on the platform went about their business, oblivious to those in the sea—even their drowning friends and relatives.

Although they heard the cries, the platform people spent their time tending their flower gardens, raising their families, and begging God for com-



We're enjoying the peace and joy that God gives so much that we've forgotten that part of the reason he gives it is to equip us to reach out.

fort and assurance that they would one day reach the security at the top of the mountain.

Like the platform people, we easily forget our purpose as Christians. We're enjoying the peace and joy that God gives so much that we've forgotten that part of the reason he gives it is to equip us to reach out.

Or we may have curbed some of our non-Christian friendships because we're afraid they'll drag us down spiritually. While we do have to be careful about tempting situations, we can't become so afraid the world will taint us that we never taint the world.

Linda felt uneasy about her new job until she discovered that one of the other clerks was also a Christian. They sat together during lunch and experienced that immediate camaraderie we often find with fellow believers. They felt so safe with each other that they stuck together and

home to our Christian families, and then run off to our Bible studies. We end the day by praying for the unbelievers we safely avoided all day. We fear what Peter said to flaunt, with gentleness and respect: our Christlike behavior (1 Pet. 3:14-15). We're to show non-Christians how believers live and be prepared to tell them why.

How to break out

To climb out of the Christian ghetto, I've mapped out the following escape plans.

Renew former acquaintances. When Susan decided to widen her circle of friends to include more non-Christians, she telephoned a woman who had been her co-worker. The

community clubs, and local night school classes. When Denise quit her job at a parachurch organization to have a baby, she realized that she had no friends outside her church. To make friends, she took classes at a local craft shop and joined a food co-op. She enjoyed her new friends, and began praying about how to help them come to know God.

Be hospitable. Sandy was so encouraged that she gave a jewelry party for the women on her street, dropping notes at their doors that read: "Hi, I'm Sandy from down at the corner. I'd like a chance to get to know the women on my street better. I'm having a jewelry party next Saturday. You don't have to buy anything! Please come to get acquainted."

Employ nonbelievers. When my husband Greg figured out that he needed a product that was sold only by an individual distributor, we listed all the people we knew that sold that product.

Instead of buying it from a couple at church we knew, we bought it from a couple who used to go to our church. That way we maintained contact with them and they ended up coming to our home Bible study. Since then, we've started praying for our doctor, lawyer, even our dry cleaning clerk!

As I taught the personal evangelism class, I often thought, *I too shy to do any of these things*, and I am. But I'm learning that it doesn't take an extrovert to make friends. I'm beginning to view new situations, such as a new job, neighborhood, or night class, as an opportunity to meet non-Christians, and ask God what part I'm to play in their lives.

! "Christian ghetto"

even played their Christian music to witness to their co-workers.

After a few weeks the supervisor reprimanded them for their "offensive music" and cliquish attitudes. At first they complained about being "persecuted for righteousness' sake," but after thinking it over they saw the reprimand as a signal that they should branch out and include others more. They still did things together but they weren't so exclusive.

I, along with Linda and her friend, have been guilty of being "rabbit hole" Christians.* In the morning we pop out of our safe Christian homes, hold our breath at work (thankful for the Christian at the next desk), scurry

woman invited Susan and her children to the public library's story hour every Monday. Susan went not only to benefit her children but also to reestablish contact with her co-worker. Eventually Susan got to talk with her friend about Christ.

Befriend neighbors. When Dave and Carol moved, they vowed to make friends in the community, not only at church. Although they were anxious to work on their dilapidated house, they took time to talk with everyone who stopped to welcome them. They eventually started a neighborhood watch club in their home which laid the foundation for starting a neighborhood Bible study later.

Join a community group. Consider joining municipal volleyball teams,

*Rebecca Manley Pippert, *Out of the Saltshaker*, (Downers Grove, IL: InterVarsity Press, 1979), p. 124.

Jan Johnson lives in Simi, Calif.

CHILDREN ARE MADE TO BE CURIOUS. This can be a challenge for parents, especially when questions deal with faith and spirituality. The task of spiritual nurture is a significant part of parenting. We have one chance and don't want to "blow it." We want to handle kids' questions appropriately. The good news for parents is that we don't need to be fearful. There are simple things we can all do to answer our children's questions about God.

As a mother of two "questioning" preschoolers, I became interested in this topic for several reasons. First, I was asked to lead a seminar at a "Celebrating the Family" conference. Secondly, I wanted to know how to best respond to the many questions I was being asked by my boys. These questions ranged from my three and a half-year-old asking "Why do we say 'Amen'?" to a constant "Why, mommy?" by my two-year-old.

It is impossible to list all of the questions that children ask about God and all of the possible responses. In fact, our responses will vary tremendously from child to child, depending on age, temperament, understanding, and family beliefs and practices.

However, there are some general principles that can be applied to most kids' questions. As well, there are wonderful

books which provide excellent opportunity to communicate with children on issues that concern them most.

Deuteronomy 6:20-21 says, "When your children ask you, 'What do the testimonies and statutes and judgments mean...?' then you shall say..."

We don't need to teach children to be curious and to ask questions. It is part of their nature! It is not a matter of "if your children ask you..." but rather "when your children ask you..."

What are the major questions children raise? Questions generally fall into the following categories: death; suffering and pain; God; heaven and hell; the world; and sex and family life.

TIPS FOR ANSWERING YOUR CHILD'S QUESTIONS

1. What is your child really asking? An old joke makes a good point. A little boy asks, "Daddy, where did I come from?" The father launches into an explanation on how babies are made. Sensing his son's confusion afterward, he asks, "What made you think of that question?" The boy replies, "Well, Tommy said he came from Boston and I just wanted to know where I came from!"

Many of the questions children

ask are misleading to adults. Consequently, it is important to make sure you know what your child is asking before you answer it. Let's say your child asks, "Why do people kill each other?" Is she trying to understand the motivation behind murder? Is he angry at someone and afraid he'll lose control and kill them? Is she frightened someone is going to hurt or kill her?

The parent who asks, "What do you think, Patrick?" or "What's happening to make you think of that question?" before answering the question will tailor their response to the child's real concern.

2. How much should you say?

Don't give answers which are too simple. Children deserve the right to chew on big, rich, complicated ideas. Children deserve an encounter with God which invites them to peek into the depths of true mystery. Children deserve to be introduced to a God whose complex and infinite attributes will unfold before them, not in the span of a single bedtime story, but over a lifetime of loving reflection, prayer, and religiously-motivated action.

Children are capable of great religious experience. Some parents approach children as empty vessels

Answering children's questions about God

by Sandi Hannigan

Evangelical Visitor



into which religion must be poured. There is within the inner life of a child the capacity for wonder, creativity, and intense sensory experience. It is best to draw upon their own deeply-felt experience rather than superimpose our adult ideas.

On the other hand, children feel frustrated when they want a simple, clear statement and their parents give more information than they wanted to know. Kids simply tune out and let the grown up spin his verbal wheels. A good rule of thumb: if you are not sure if you should say more, quit talking! Kids will let you know if they want more. They'll simply ask another question!

You can also check whether to give more information by asking for feedback, "Do you understand what I mean?" or ask your child another question to see if he or she is processing the information you have offered.

3. Tell your children what you believe, while making it clear that they must make their own decisions. We cannot impose our belief in God upon them but rather offer it to them out of love and desire for their well-being. Encourage children to think for themselves. Invite them to share their feelings and thoughts about God. Don't deny them the privilege to thinking differently than we do.

We educate our children to think, and then criticize them if they don't come up with the same answers as we do. Second-hand religion is unlikely to hold as deep a meaning for children as first-hand fittings. Trust them to make their own decisions.

4. Don't be afraid to say "I don't know." God is real but complex. There is great mystery in faith. Encourage children's curiosity, reflection, and wonder.

The new *Jubilee* Sunday school curriculum is exciting to me because it encourages children to wonder. This is an important element of each lesson following the Bible story. Children are invited to reflect, muse, question, and wonder rather than repeat the "right answers."

Let children know that some questions are difficult to answer and understand. However, try to follow

any statements of what you *don't* know with statements of what you *do* understand.

5. Check your attitudes. As you interact, check your attitudes. It is important that in your communication you are nonjudgmental and nonthreatening. Avoid moralizing and "preaching." Parents who establish a pattern of open listening and discussing with their children at a young age will keep the doors open for discussion with their teens at a later time. Teens want to be treated as people with minds, not just as extensions of their parents.

Check your body language. Kids sense when you are embarrassed, impatient, or unwilling to talk about the question they have asked. Make eye contact with your children to show you are interested in what they have to say. Get down to their eye level. Use appropriate physical contact to show you are focusing on them. Put your arm around their shoulder or hold their hand as you interact.

6. Let children watch you do the religious things you do. A key way to explain God to children is without words. We tell God's story through our own life. Letting them see you engaged in religious behavior will do more than a thousand books to stimulate questions and teach them that God is real in your life. If they see you pray, they will want to know more about prayer. If they see you reading the Bible, they will want to know more about the Scriptures. They learn best about God by seeing how God impacts your life. Modeling is still the most powerful teaching tool.

7. What if your child doesn't ask questions? First, ask yourself if you are really approachable. Does it seem like you are always in a rush? Do you only half listen, nodding and saying "Uh-huh"? Do you glue yourself to the television or newspaper so that your children can only talk to you during commercials or when you turn the page?

Model open communication for your children. Share your feelings

about everyday events. Create opportunities for your children to ask questions that you think they should be asking. For example, if you're watching a TV show of a child telling another child that he feels like he caused his parents' divorce, you might ask, "Kristen, do you ever wonder if dad and I got divorced because of something you did?"

8. And finally...it is a tough job! There is no definitive book, video, or course that can tell you how to answer your children's questions so that they will turn out to be well-adjusted, happy, productive citizens. It's pointless to expect yourself to answer every question in a perfect way. A good dose of humor, humility, and hope is needed for today's parents!

Being a good parent today means being able to guide your child through a myriad of concepts and values that might be foreign to your way of thinking.

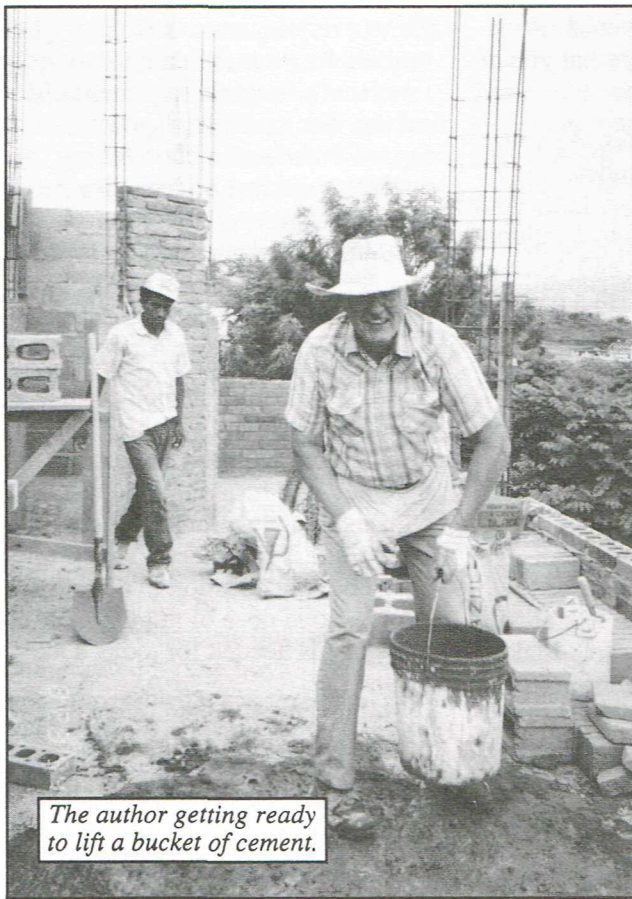
You might also be experiencing your own questions and stresses from today's pressures. As you go through this journey, remember to be gentle with yourself—you are not alone on this pilgrimage. "Ask and you will receive, seek and you will find, knock and the door will be opened to you." That's a promise that Jesus gives to each one of us.

Sandi Hannigan lives in Kitchener, Ont.

Recommended books for further reading

Will My Rabbit Go to Heaven? and Other Questions Children Ask, by Jeremie Hughes. Lion Publishing, 1981.

Where Does God Live? Questions and Answers for Parents and Children, by Rabbi Marc Gellman and Monsignor Thomas Hartman. Ballantine Books, 1991.



The author getting ready to lift a bucket of cement.

“The experience was more a cultural and spiritual adventure than a vacation.”

by Roger Williams

I feel strongly that the Lord is growing his church in Honduras and he is using the Brethren in Christ mission in exciting and dynamic ways to touch and change lives.

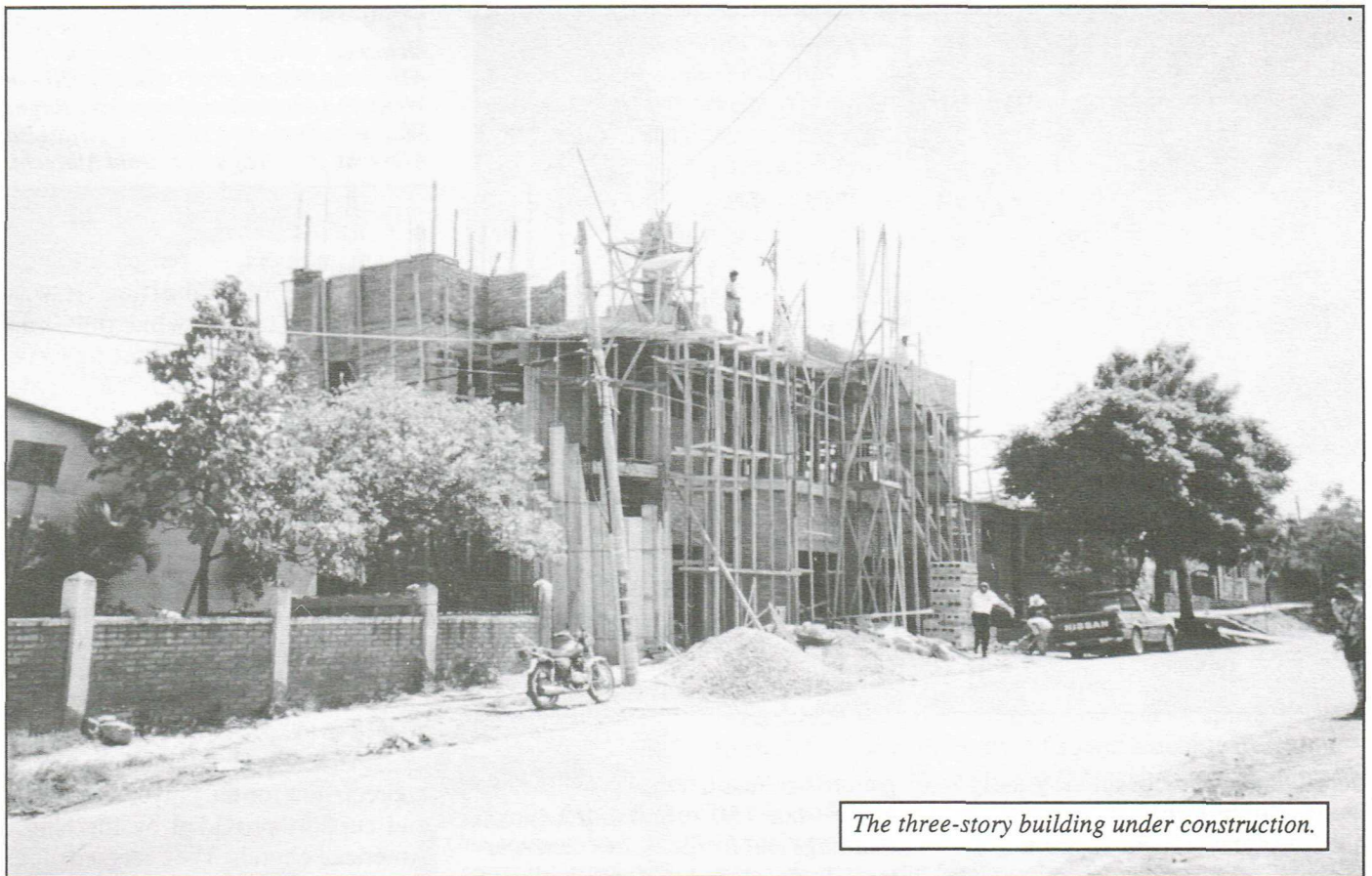
Roger and Margaret Williams are members of the Nappanee, Ind., congregation. Roger is executive director of the Board for Media Ministries.

What a great spiritual experience. Think of it; two weeks with fellow Christians, exciting worship services, seeing new and unusual sights, sharing experiences, getting to know friendly and expressive people, and generally doing the Lord's calling. I certainly can't speak for everyone who went to Honduras with the Brethren in Christ Board for World Missions work teams, but I fell in love with the place.

The last two weeks of August my wife Margaret and I were in Tegucigalpa, Honduras, Central America, with the eighth (and last) work team helping to construct a church and church office building for the Brethren in Christ Church of Honduras. There were 71 North Americans from March 5 through September 3, 1994, that worked with Honduran construction and church workers to build the three-story building. It is estimated that total construction time will be around twelve months. Eventually the building will be comprised of: the sanctuary on the ground floor; church

office and training center on the second floor; a residence for José León Herrera (the Honduran church planter and evangelist) on the third floor. Each team spent two weeks in Honduras. There was usually a one-week interval between teams.

We had the pleasure of staying with missionaries Paul and Audry Eberhard and their three-year-old daughter Anna. (If I had to keep up with Anna, I'd be tired all the time.) The experience was more a cultural and spiritual adventure than a vacation. Much construction work had been done by local craftsmen and other work teams before we arrived. Much work remained to be completed after we left. However, a good amount of construction was completed by our team. The work we performed was neither complicated nor technical; it was often physical—which is something most of us needed. It would have been done by the local craftsmen if we had not been there. On the other hand, it took very little training until we were helping



The three-story building under construction.

and there is little doubt that the efforts of short-term work teams shortened the length of the project and significantly reduced the total cost.

An anticipated outcome of such a visit is an enhanced personal understanding of the living and working conditions of the Hondurans and the missionary family. Following are a few of the adverse conditions these folks confront on a daily basis:

a. Electricity has been rationed in Honduras since January. In the beginning it was off a couple of hours at a time, but has steadily gotten worse. For the last three months, electricity has been off about 50 percent of the time. When there is no electricity there is no refrigeration, hot water for showers (sometimes insufficient water pressure to even take a cold shower), and of course no lights. There is also no way to operate power saws and other equipment normally found in heavy use at construction sites.

b. Tegucigalpa, estimated population of 1,000,000, is extremely con-

gested. Houses are small and close together. Fences, walls, armed guards, and bars on almost all house and store windows attest to a high fear of theft and crime.

c. Poverty is everywhere, unavoidable, inescapable. You have to confront it psychologically and deal with it personally. It tears at your heart.

d. Food and water both carry the possibility of disease. One must be very careful about what one eats and drinks.

e. Roads are very rough in the country and one sees very few cars, trucks, and busses that have not been repaired many times to keep them on the road.

f. There is the loneliness of being away from one's family, friends, and familiar ways of doing things.

g. Inadequate fluency in the language can be frustrating over time. With insufficient language skills it is difficult to maintain conversations, negotiate one's way through business and personal situations, and get past

the superficial to deeper understandings and relationships.

We certainly gained a much better understanding of the daily living and working conditions of the Eberhards and other missionaries. There are some real challenges in raising a child, looking after a household, ministering to pastors, and keeping up with daily demands compared to what we are used to here in the United States and Canada.

Offsetting these and other adversities are the thrill of the unusual, the excitement of adventure, and the challenge and enjoyment of doing the Lord's calling. In a short-term exposure such as ours, one can begin to get a feel for the cultural differences and start to formulate opinions as to the difficulty one personally would have in assimilating into the new culture. My opinion, after two weeks, is that Honduras would be a significant adjustment for most North Americans. As a denomination we are indeed fortunate to have a couple such as Paul and Audry serving in Hon-



The work team: (on ramp, from left) Henry A. Ginder, Becky Albrecht, Ron Albrecht, Thomas R. Quick, Eileen Wehler; (on ground, from left) Roger Williams, Margaret Williams, Arja-Lisa Albrecht, Bud Wagner, Harold Albrecht.

duras. Their's is not an easy assignment and certainly they covet and need our prayers and support. However, their dedication, commitment to Christ, and tremendous abilities are quite evident.

The Brethren in Christ Church in Honduras seems to be riding a Spirit-led wave of protestant church growth throughout the area. The principal Honduran evangelist and church planter, José León Herrera, is committed to Christ and seems to be a natural leader. There is a genuine trustworthiness about him and his wife that makes one willing to follow and want to be a part of his vision. A significant part of current Brethren in Christ Church growth in Honduras seems to be coming from assimilation of independent protestant congregations who have found out about the Brethren in Christ church and want to join with us. Joining with the Brethren in Christ does not seem to be a capricious decision but is discussed, investigated, and well thought out by both parties.

At last count the missions office determined there were 61 bona fide Brethren in Christ congregations in Honduras. It is estimated this number will increase significantly before the end of the decade. Most congregations

are small, none currently have more than 150 members. Church buildings and facilities are often spartan, single-room buildings with dirt floors, especially in the villages in the countryside.

One can feel the presence of the Holy Spirit in the people. It is easy to confuse the enthusiasm and natural expressiveness of the Latins as being charismatic or pentecostal. Some protestant denominations have tried to suppress this expressiveness in worship services—we have not. It seems that we have allowed the expressiveness of their culture to come through in the service, which often is much more exciting, open, lively and enthusiastic than the average Brethren in Christ service in the United States or Canada. In trying to get a real feel for the depth of commitment to Christ and the church, I came away with the conviction that the Holy Spirit is there, and it is not just a great jamfest of singing, clapping, and guitar playing. Many in the congregations we visited have a significant depth to their commitment to Christ and the Brethren in Christ denomination.

The Honduran Brethren in Christ churches we visited seemed, for the most part, strongly interested in evangelism

and personal outreach to others in their communities. It was impressive to see what they can accomplish with an annual financial budget less than what I often carry in my billfold.

One should be somewhat skeptical about conclusions made after a short visit. We did attend about eight worship services. However, I feel strongly that the Lord is growing his church in Honduras and he is using the Brethren in Christ mission in exciting and dynamic ways to touch and change lives.

Did our presence add to the church? Many Hondurans expressed appreciation for the prayer and financial support provided by the North American church. They seemed quite sincere in asking us to pray for them while we in turn were quite sincere in asking them to pray for us and our congregations. Needs in both of our cultures are significant—they might be quite different—but they are great nonetheless. After visiting Honduras I feel much more able to pray about specific people and issues related to our mission there.

Does the short-term work team concept make sense? It does in my opinion. My wife and I certainly have a greatly enhanced understanding of the work of the mission in Honduras. We also have an increased empathy for missions worldwide. We were thrust into very close living quarters with 14 other people for two weeks and found the Christian fellowship a wonderful thing. Time will tell, but I believe we developed friendships that we will appreciate for years to come. We can understand and more earnestly pray for the Eberhards and Herreras with a better knowledge of the challenges they face. Hopefully, we and other teammates will be able to infect our congregations and other individuals with the dream of missions and evangelical outreach. There

is the possibility that our investment of time, money, and effort will reap significant harvests through imparting missions enthusiasm in others.

No, we didn't lead anyone to

Christ that I know of. The building would have been built without us. The Eberhards would likely have had a less hectic two weeks if we had stayed in North America. But Mar-

garet and I leave committed to the concept of short-term missions and work teams and we are thankful for the opportunity to get to know the Eberhards, the

Herrerias, the Hondurans at the various congregations we visited, and the Hondurans we worked with at the work site. I cannot speak for all members of all the work teams, but I feel great about the experience, and encourage others to earnestly and prayerfully consider such an opportunity for themselves.

To find out about future work team opportunities please contact:

Brethren in Christ World Missions
Attn: Rev. Phil Keefer
P. O. Box 390
Grantham, PA 17027



Response by Paul Eberhard

Roger's article is definitely correct about the effectiveness of short-term work team experiences for creating interest and commitment on the home front. It is worth everyone's investment and time. But how about the Hondurans—poor people who can easily become dependent on a rich big brother for their needs? There can be a "begging" mentality present any time anyone from the North visits, which can adversely effect relationships. However, I don't believe this issue is insurmountable. If handled properly, the risks of being valued only as a source of goods are minimized.

I feel good about the lasting affects of the work teams. The eight teams of North Americans have gotten a good glimpse of what people in an economically deprived culture live like, while not perpetuating the "woe-is-me" mentality that is so prevalent. There were many contributions to the cause—most done, I feel, in a very appropriate, constructive way. Many gave clothes that were distributed to pastors' families. Others went home and are striving to raise funds for something that is on their heart. That is what we want—a calculated, controlled giving of funds that can be well accounted for and appropriated to designated priorities.

There will always be more needs here than can be met, and we would not want you to meet all the needs anyway,

because that would focus the Hondurans' minds even more on material things. Jesus said we will always have the poor with us. He wants us to be concerned for their well-being; but well-being does not mean meeting every fiscal need which may cause the destruction of spiritual sensitivity. The true work is one of sound teaching over time—helping the Hondurans to see themselves not as poor, but as blessed by God—which they are. The sister in Los Pinos whose house many of the team members saw is a good example. Her house only has one room; the walls are made of boards that the wind can blow through. She showers out in the open. The plastic she had to partially cover her shower has disappeared and she has not been able to find another. But she says that what she has was given to her by the Lord and, therefore, it is good and so she will rejoice in it. As long as the visits of North Americans do not hinder that learning process, we have not lost anything—we have all gained.

We here in Honduras, have gained the sense that we have brothers in Christ in other parts of the world that love us and are willing to make some sacrifices to help us do something that we could not without great difficulty do for ourselves. The Hondurans saw in the work teams a commitment that challenged them to keep moving forward. The team members saw in the Hondurans a spiritual commitment that challenged them in a most profound way. Each felt that they were receiving from the other more than they were giving. *That is indeed healthy interaction.* "Iron sharpens iron." We also need to realize that we are not fooling anyone—all Hondurans know that North Americans have more money than they do (though their perception is probably exaggerated). I feel that nothing was done by the work teams to perpetuate that exaggerated thinking.

God wants us to give, give in a way that will propel his work without promoting selfishness and a material focus in the receiver. That balance is extremely difficult to rightly achieve. But I believe that we are making a healthy effort and I thank everyone who contributed in one way or another.



E. Morris Sider recently interviewed Phil Keefer, Associate Director of Brethren in Christ World Missions, about the plans to celebrate 100 years of Brethren in Christ Missions.

Morris: In 1897, the first missionaries officially recognized by the Brethren in Christ church sailed for Africa, and by mid-1898 they had founded Matopo Mission. The Board for World Missions has been developing plans for celebrating this beginning of Brethren in Christ missions, and for the one hundred years of missions activity

that have followed. I want to ask you this simple but important question: Why celebrate?

Phil: Let me begin by saying that some time ago I was in a worship service where the speaker, upon announcing his text, said, "Take your missions manual and turn to ...," and then he named his text. Missions is a thread running throughout Scripture—from Genesis to Revelation. In Genesis 17:4 God says, "Your name will be Abraham, for I have made you a father of many nations." In Revelation 7:9 we read, "There before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb." Christ died for the world and he commands his church to take his plan of salvation into the world.

We want to celebrate 100 years of world missions because it represents 100 years of obedience. It represents 100 years of victory in the lives of literally many thousands of people. And it represents 100 years of going, praying, and giving. Jesus said that there is more rejoicing in heaven over one sinner who repents than 99 righteous persons who don't need to repent.

Our celebration is appropriate as a way of showing our respect for God's Word, for God's plan. We rejoice in and celebrate what God has done through the Brethren in Christ Church during these 100 years of obedient walking with him.



Phil Keefer

As we have noted, Brethren in Christ missions began in Africa. Are the celebrations confined to that continent?

Although Brethren in Christ missions had their beginning in Zimbabwe and later in Zambia, we are celebrating the total ministry of Brethren in Christ World Missions.

Why Celebrate?

In addition to Africa, we also minister in Asia, Europe, and Central and South America. The scope of our world missions program covers seventeen different countries around the world. It could be that by the turn of the century there will be more Spanish Brethren in Christ congregations in Latin America than there are congregations in North America. While our primary focus will be on Zimbabwe and Zambia, other countries will appropriately be included in the celebration.

Celebrations don't just happen. Who is planning the centennial celebration?

A group of five persons serve as the centennial celebration committee. They are Kas Bert (Carlisle Brethren in Christ Church), Heather Heagy (Manor Brethren in Christ Church), Esther Spurrier (Grantham Brethren in Christ Church), you, Morris, as archivist and historian, and me, representing the administration of Brethren in Christ World Missions.

Sub-committees have been formed. The promotion committee met and did its work in putting together the Big Five-Dollar Bill program. (See the September issue of the *Evangelical Visitor*.) Another committee, chaired by Erma Sider, is developing an international cookbook which will be more than just another cookbook. And of course you, Morris, and Heather Heagy represent the historical society, a crucial connection for this celebration. The historical society is organizing a trip to Zimbabwe and perhaps other African points for 1997.

What is being planned? And how are various constituents, including non-North Americans, being included in the celebration?

We are pleased with the significant response and feedback we've

received regarding the Big Five-Dollar Bill ingathering. This was the first in a series of events planned as part of the celebration.

The editor of the *Evangelical Visitor* has extended his full cooperation in receiving celebration articles to run from 1994 through 1998. The articles will appear under a logo designed by Ray Zercher. They will be written by both North Americans and non-North Americans and will include a range of subject matter, including biographies, personal reminiscences, and events. Already three articles have appeared in the *Evangelical Visitor*.



E. Morris Sider

As already mentioned, the historical society is planning an African tour for 1997. That tour will coincide with the anniversary of the first sailing of missionaries to Zimbabwe.

A Zimbabwean national (Doris Dube) has been contacted to write a children's book relating to missions for release in 1996.

Dwight Thomas of the Elizabethtown Brethren in Christ Church, along with his wife Carol, will visit

various mission points for the purpose of producing an international youth/music video to be released in 1997.

Isaac Mpofu (of Zimbabwe) has agreed to write a play that will be performed by a drama team from Zimbabwe. This team will tour North America in 1998.

The international cookbook will be released in 1998 as well as the two-volume history of Brethren in Christ World Missions that you are writing.

What value for the church as a whole do you see coming out of our celebrating 100 years of missions activity?

Missions have been and continue to be a very integral part of our ministry in North America; the celebration will help us to focus on that ministry. We will be reminded that this ministry has involved literally hundreds of people since that \$5 event in 1894. We will be reminded that our "children" have outgrown us in numbers as well as in other ways.

The celebration will be an opportunity to recommit ourselves to this work of spreading the good news to persons who, by no choice of their own, are without the opportunities and the resources to learn of Christ and his love.

Morris Sider is archivist of the Brethren in Christ Church, and a member of the faculty of Messiah College.

Labors of love

by Evelyn Dohner

As I accepted the responsibility of president of the MSA, I reflected on the organization which consists of many dedicated women in sewing circles across North America, and what they had done for me in the past.

As a missionary to Zimbabwe from 1961 to 1972—serving at Phumula Hospital, Mtshabezi Hospital, Wanezi Clinic and Matopo Clinic—I noticed these facilities had one thing in common: the women's hospital gowns. Many of these denim-like gowns were red and black

ence in helping with a MSA Sewing Day at the Mechanicsburg (Pa.) church. Ten or twelve persons were present to share in sewing hospital gowns for our mission hospitals in Zambia and Zimbabwe. There were six women at sewing machines, others were pinning pieces together, and still others pressing seams.

Credit for organizing this annual project goes to Ruth Lehman, our MSA secretary. She makes sure that the material for all of the garments is cut and then divided out to the various regional conference coordinators for their Sewing Days. Many thanks go to her for her faithfulness and her organizational skills.

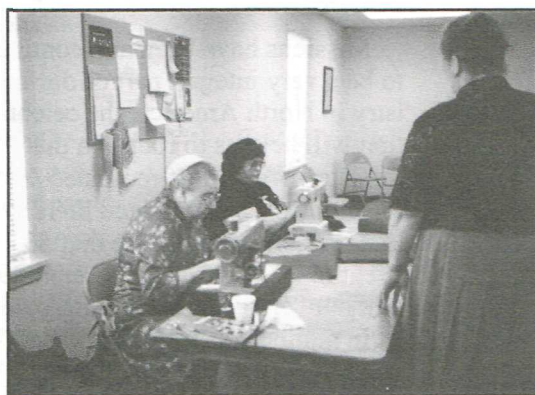
I wish to thank each person who came to the Sewing Days this year because they have given something very important to the people who will wear these garments—LOVE. Each seam pinned was pinned in LOVE; each seam that was pressed was pressed in LOVE; and each seam

that was sewn was sewn in LOVE. LOVE penetrates every garment that was made.

God loves willing workers. Maybe you can't sew, but you can give money to help defray the cost of the materials, shipping costs and postage. If you desire to share by giving, you may send your gifts to Mrs. Evelyn Hoover, Missions Sewing Auxiliary Treasurer, 31 Hoke Ave. Lebanon, PA 17042.

The rewards of your giving of time and money will be given in heaven—God is aware of your love for the needy.

Evelyn Dohner, Mt. Holly Springs, Pa., is the current president of the Brethren in Christ Missions Sewing Auxiliary.



MSA Sewing Day at the Mechanicsburg (Pa.) church.

plaids and others were bright colors. The gowns were serviceable, durable and lasted many washings. These were made by the faithful women here in North America who attended the MSA Sewing Days, usually held in March each year. I am not aware who caught the vision for this project nor when. It was well before 1961.

I remember one sewing day I organized at Mtshabezi Hospital to have our Zimbabwean women help sew men's shorts and shirts—at that time no men's garments had been sent from the States. That was a memorable day as we worked together to provide something for the men to wear at the hospital.

This year I had my first experi-

The power

by Eugene Madeira

It is a tragedy that as a young person, I never learned the importance of prayer in my ministry. But thankfully now that I am old and subject to physical weakness, I am learning that prayer is an essential element to everything I do. I have learned the phrase the hymn writer wrote, "The arm of flesh will fail you."

Ruth and I were aware of the power of prayer in the final days before completing our last two regional seminars in Honduras, at Guano 2 and San Antonio de Flores. Both represent long trips over difficult roads, as well as difficult living conditions. We would not have been able to fulfill our scheduled meetings had not the Lord touched us and restored us to health.

The trip to Guano 2 for the April 15-17 seminar was the longest we had undertaken: 200 kilometers each way. We were accompanied by José León and his niece, Fredisvinda Herrera. She was interested in helping Ruth with her classes on preventative health. We were amazed at the turnout. The village allowed Ruth to use their school and 42 women attended. Twelve were from other churches than the Brethren in Christ; seven from the Prince of Peace Church and three from the Good Samaritan Church. Fredisvinda proved to be a big help to Ruth. She was a *campesina* who spoke their language and related well with them. World Missions Associates is funding three weeks of training for Fredisvinda with World Neighbors in July, September and November. This is so Fredis can continue health teaching in the regions during the rest of this year.

The final push on health teaching for Ruth took place in Tegucigalpa during the fifth anniversary celebration of the beginning of the Brethren in Christ work in Honduras. Dr. Obdulio Rodezno, a medical doctor from José León's home town, who is involved in a project to provide water for Capulin, was converted in April. He is president of

ver of prayer

the medical association of Tegucigalpa and has been sought after by some of the mega-churches of Tegucigalpa. José León and I accompanied him to visit the water project and during this trip, Dr. Rodezno said he wanted publicly to accept Jesus Christ as his savior in our Colonia Kennedy Church. He has a powerful testimony. All his life he had been a Marxist-Leninist, but

says "materialism never met my spiritual needs." He said he wanted to join a small church. How glad we were that he decided to join ours.

He provided Ruth with invaluable help in our last seminar where Ruth showed a video on the Billings method of birth control. This was shown to the pastors and their wives. Most Hondurans have babies every year. Many of our pastors have seven to twelve children. For them it is too late. But for younger pastors this pre-

sentation could be helpful. This is a completely natural method of birth control and Dr. Rodezno was able to answer questions and explain things the men and women did not understand. But that wasn't his only contribution. He also provided free medical treatment and medicine to all who were sick and had physical problems. Praise God with us for this wonderful provision from God for the health of our people.

Eugene and Ruth Madeira have been on a short-term missions assignment to Honduras.

SOS prayer request for Kyoko Awaya

by *Thelma Book*

A few letters back I had sent an SOS prayer request for Kyoko Awaya, the girl with a severe heart condition whose story appears at the end of Doyle's book *The Threshold is High*. If you remember, she is in college in Tokyo, and she met and fell in love with a Jewish-American agnostic named Jonathan who is teaching English there. They seemed fast-headed toward marriage and spiritual disaster for Kyoko. I had written her a letter in English stating some of the pitfalls ahead of her if she didn't take a strong stand for Jesus now. Her mother told me my letter only made her angry, so she had torn it up and thrown it away. Mrs. Awaya has been fearful that Kyoko and Jonathan might elope or even begin living together, so adamantly was Kyoko making Jonathan the focus of her life instead of Jesus.

Meanwhile, prayers were going up. And last week, Mrs. Awaya called with the first piece of good news since we began praying. It seems that Jonathan is quick to greet foreign strangers when he meets them on the train or on the streets. One day he struck up a conversation with another American on the train

going to work. He was attracted by the man's manner and wanted to get acquainted. Well, Jonathan got more than he bargained for. This man, Mr. Kraybill, is a vital, witnessing Christian who immediately discerned John's lostness and talked to him with Holy Spirit compassion.

Later, Jonathan and Kyoko were together on the train, and again the man was there. Jonathan introduced Kyoko to him as a Christian. The three of them got into conversation, and Kyoko was amazed at his forthrightness in testimony. Jonathan had not calculated the working of the Holy Spirit in Kyoko's heart because he does not believe in God. But when Mr. Kraybill invited them both to his church to meet his fiancée and gave them his testimony, he did not imagine the effect this would have on Kyoko who has undoubtedly had a troubled conscience for a long time. Mr. Kraybill, who must be in his mid-thirties, had married before, but his marriage had deteriorated into divorce, and he was messing up his life dreadfully when the Lord finally found him, wonderfully cleansed and filled him, and turned his life around. Now he testifies that, like Paul, for him to live is Christ,

and he cannot keep from sharing about Jesus.

Well, meeting this man and visiting his church did something in Kyoko that all our counsel and words couldn't do. She telephoned her mother after she visited the church where the man attends, and told her she wasn't even sure she was a Christian after seeing all those young people vibrant with the life of Christ in them. We don't know if this is an English-speaking service or Japanese, but we're almost sure it's charismatic. Somewhere, sometime in all this, Mr. Kraybill was talking to Kyoko when Jonathan wasn't there and advised her not to even consider marriage but to think about how to get Jonathan saved. (Exactly what I had written in my letter to her, by the way!) Kyoko also told her mother that Mr. Kraybill seems almost like Jesus in his concern for the souls of all the people he meets and in his devotion to God.

Our prayers are still needed for Kyoko and Jonathan; the battle isn't over yet. But the Lord is working mightily through this Mr. Kraybill whom God has led across her path.

Doyle and Thelma Book are self-supporting missionary associates living in Kitakyushu, Japan.

FUTURE CUSTODIAN



Someday she may
take care of the
church building. Or
the church budget.
Teach her to be a
steward of all that
God has given us.



**Jubilee,
God's Good News.**
A children's Sunday school curriculum.

Contact: Evangel Publishing House 1 800 253-9315

God at work in our world

Retreat and engagement

Steve Newcomer—Matopo Secondary School, Zimbabwe

Last February and March brought time for us to slow down, step back, and examine where we have been so we could develop a plan for where we are going. Being in a situation with constant demands for involvement in one way or other is very draining. Some time away is essential for personal revitalization. We tend to forget that even Jesus needed opportunities to withdraw from the crowds. We are not machines; we are human beings. Fatigue and exhaustion not only affect us as individuals; they have a substantial impact on how we relate to other people.

Our work with Matopo Church is encouraging. Stephen Ndlovu, former bishop and a teacher at the Theological College of Zimbabwe, is providing pastoral leadership for the congregation. He is a man who is well-respected, mature, and deeply committed to the work of the church. Already it is possible to detect a change in the tone of our worship services, and much groundwork has been laid for what we hope will be a successful church program. Please pray for Rev. and Mrs. Ndlovu as they make the transition to living and serving in a rural area and as they take on the task of ministering to this group of people.

I continue to be extensively involved in the work of the church committee. We have a good group of people who are willing to put time and effort into making the various programs of the church operate smoothly. One major challenge is to get more people actively participating in church activities.

Pray for us as well. It was very encouraging at our most recent baptism/communion services to see a particular young man publicly acknowledging his newfound faith in Jesus Christ and taking the step of baptism. This man had been given food relief for his family during the months of drought last year. When the rains came last October we helped him obtain a job working for the church farm here at Matopo so that he would be able to provide for his family. I can well

remember the day he came asking for a Ndebele Bible so that he could read on his own. Pray that his faith will remain strong and grow.

Calling on God

Eva Lewis—Macha Hospital, Zambia

Psalm 145:18 says, "The Lord is near to all who call on him, to all who call on him in truth."

I had been working for days with a problem of staffing. My "solutions" were not working, and I needed an answer by the beginning of April. On the morning of March 31st, I read the verse above in my devotional book along with this prayer, "Lord, I give up all my struggling to solve this problem with no results. I turn it over to you today and trust your answer."

I replied, "Yes, Lord, that is my prayer, and I am trusting you to provide the answer." What a relief to find that someone else had written the prayer I needed just then!

Now for the answer. A nurse came to my office that very day and said she would accept the assignment which needed filled. I thanked the Lord for the answer and asked him to help me trust him in the future.

I am telling you this to testify of God's faithfulness in my hour of need and to thank you for praying for me. You see, I know that you were part of the answer to that prayer, too. Knowing I have friends in North America who are praying for me gives me courage to face each day. So thank you, and please keep praying. The battle between good and evil is being fought here daily.

Confirming a desire

John Long—Choma Secondary School, Zambia

Allow me to give a final recap of my teaching at Sikalongo Bible Institute. In February the rains essentially stopped. This was not good for the maize crop, but it did make my motorcycle travel to Sikalongo much easier. I certainly was grateful for your prayers as I rode many

kilometers over less-than-ideal roads without any accidents or breakdowns.

My Tuesday classes at Choma were all early morning, so I would usually set out for Sikalongo by 10 or 11. As soon as I arrived I would mark papers. It was great to be able to hand back and go over an assignment the same day it was due. This was only possible because of the small number of students (seven).

Although I spent hours in preparation, some days I did not feel prepared for the two hours of class. Again, surely your prayers made a difference. On several occasions an idea came to mind which helped me illustrate an idea my students needed to understand better.

My experience at SBI was likely the most challenging, exhausting and rewarding thing I have ever done. It confirmed for me my desire to be in a Bible school setting.

Throwing the seed

Lois Raser—Guadalajara, Mexico

At the most recent children's class at Miramar Center, Juanita (a worker trained at Dr. Esparza's Bible school) failed to appear to lead the singing, so I had to step in. "We'll sing the one I taught you," I said, feeling unable to lead and manipulate the old accordion at the same time. So I started out singing,

If the devil knocks at your heart

And he says, LET ME IN. . .

"I'll be the devil," I said.

It seemed better to amend that to, "I'll say his words."

And in a subtle, dangerous voice I coaxed, "Let me in!"

Then the children happily shouted,

NO, NO, NO,

Christ lives in me,

And there's no room for you.

Christ says, "The Kingdom of God cometh not with observation." Ecclesiastes says, "Throw your seed all over; you don't know which may take root." And so we throw.

God bless you, and gracious thanks for your gifts, which keep us "throwing."

Church News

Allegheny Conference

Nine persons were baptized Sept. 4 at the **Air Hill** church, Chambersburg, Pa. Julie Denlinger was commissioned for ministry with Youth Evangelism Service. ● On Sept. 15 the MOMS group of the **Antrim** church, Chambersburg, enjoyed Lori Burkholder speaking on "Decorating with What You Have." Freda Bowers coordinated a packed week of imaginative missions presentations Sept. 18-25. ● On the evenings of Oct. 9 and 16 the **Chambersburg** congregation viewed the film "The Body." ● On Oct. 1 the Prime Timers of the **Fairview Ave.** church, Waynesboro, Pa., enjoyed a Virginians concert at the Light House Restaurant.

The **Five Forks** congregation, Waynesboro, has six different choirs singing this fall. The church hosted a Minirth-Meier seminar on Sept. 24 with speaker Bob Dyer on "You and Your Thoughts: A Hard Look at Self-esteem." ● James Sollenberger was installed Sept. 11 as pastor of the **Hollowell** church, Waynesboro. He concluded the service with a song of his own composition, "Servant of God." ● The Sept. 11 speaker at the **Iron Springs** church, Fairfield, Pa., was former pastor Amos Kipe. ● On Sept. 18 the **Martinsburg**, Pa., church hosted a concert for the S-2 region by the Gospel Tide Hour Choir.

Elizabeth Edwards spoke recently to the **Montgomery** church, Mercersburg, Pa., on her work as an RN at MtShabezi Hospital. Ken Smith

led revival meetings Sept. 26-Oct. 2. ● On Aug. 28 and 29 at the **New Guilford** church, Chambersburg, the drama "Toymaker's Dream" inspired a response by many to the altar call. ● Ralph Mickel was guest speaker Oct. 2 for the **South Mountain** congregation, Shippensburg, Pa. A *Jubilee* introductory meeting was held Oct. 13. ● The Christ Crusaders of the **Springhope** congregation, Schellsburg, Pa., recently viewed the Dobson series, "Life on the Edge." ● On Oct. 2 the Rich Family led the service for the **Van Lear** congregation, Williamsport, Md.

Atlantic Conference

On Sept. 18 the **Cross Roads** church, Mount Joy, Pa., began the four-week worship celebration based on Chapel Ministries' "We Will Glorify: Becoming People of Worship in Church and Home." ● On Sept. 17 the **Elizabethtown**, Pa., congregation enjoyed a concert by pianist/composer Richard Roberson. ● The **Fairland** church, Cleona, Pa., had their Pioneer Clubs kick-off dinner and registration on Sept. 14. ● Elias Moyo was speaker Sept. 25 for the **Free Grace** congregation, Millersburg, Pa. Luke Keefer Sr. led revival meetings Oct. 2-9. ● The **Lancaster**, Pa., church hosts toddler gyms for moms and children 1-3 every other Tuesday. The church has begun a M-W-F preschool with an enrollment of 15 children.

Ken Danielson was guest speaker for six Sundays during the pas-

toral transition of the **Manheim**, Pa., church. ● The **Manor** church, Mountville, Pa., hosted an inductive Bible study training workshop Oct. 13-15 conducted by Precept Ministries. Pastor Kelchner recently underwent back surgery. ● Eugene and Ruth Madeira, leadership trainers in Latin America, spoke Sept. 18 at the **Mastersonville** church, Manheim, Pa. In the evening Paul Hostetler gave his slide presentation, "It's Not an Easy Road."

On Sept. 18 the **Millersville**, Pa., church planned kite flying and hiking at Sam Lewis State Park. Paul Ziegler was speaker for the 25th anniversary celebration Sept. 25. ● The **Montoursville**, Pa., church has started Saturday morning coffee and donut meetings called "Man to Man." The present study topic is the obedience of Abraham. One person was baptized Oct. 2. ● On Sept. 18 John Summers reported to the **New Joy** congregation, Ephrata, Pa., on his Honduras work trip. ● The **Palmyra**, Pa., church planned a retreat Oct. 7-9 at Kenbrook Bible Camp to "Focus on the Future."

On Sept. 25 Elizabeth Brandt Edwards spoke to the Sunday school of the **Pequea** congregation, Lancaster. ● The September sermons at the **Refeton**, Pa., church were on Esther, "Where Is God When It Hurts?" ● On Oct. 2 the **Silverdale**, Pa., congregation had a Christian education appreciation dinner followed by a teacher training session. ● The **Skyline View** congregation, Harrisburg, Pa., began its schedule of Pioneer Clubs and adult classes on Sept. 25. The church sponsored a bus trip to Longwood Gardens on Oct. 8. ● The Junior, Youth, and Senior Choirs of the **Souderton**, Pa., church began rehearsals on Oct. 5. Oct. 2 was membership covenant renewal Sunday. ● One person was baptized Sept. 25 into the fellowship of the **Summit View** church, New Holland, Pa.

Canadian Conference

One of the small groups of the **Bertie** congregation, Stevensville, Ont., recently studied *Everything Necessary* by Luke Keefer Jr. ● On Sept. 17 the **Boyle** congregation, St. Ann's, Ont., planned to hike the 12-mile Creek Trail in St. Catharines. ● Phil Keefer spoke Oct. 16 for the Board for World Missions at the **Bridlewood** church, Agincourt, Ont. Oct. 23 was Friend Day with a carry-in lunch. ● The **Delisle**, Sask.,

church participated Sept. 16-18 in a men's fishing retreat at Timber Bay. On Sept. 21 the ladies' Bible study kick-off was on the theme "Mom's Morning Out: How to Pamper Yourself."

The **Falls View** church, Niagara Falls, Ont., offered three three-session spiritual gifts training workshops in the fall. Lenny Gault was in concert Sept. 11 in conjunction with a presentation on the Gospel Tide Hour by Morris Bender. ● The **Heise Hill** church, Gormley, Ont., had their fall round-up Sept. 11 on a Western theme, with puppeteers Dick and Carol Horn, and a chili/baked beans supper. ● Several youth and adults of the **Kindersley**, Sask., church attended the Sept. 2-5 Western Canada Brethren in Christ Teen Camp at Ranger Lake Bible Camp. ● Wilbur Benner led revival meetings Oct. 17-23 at the **Oak Ridges**, Ont., church.

On Sept. 11 John Fraser began a one-year student internship with the **Port Colborne**, Ont., church. ● The **Ridgemount** congregation, Hamilton, Ont., had a Sept. 24 picnic at Waterbrook Farm. Three persons were baptized Sept. 11. ● The **Palemento State Quartet** was in concert Sept. 11 at the **Rosebank** church, Petersburg, Ont. ● The Prime Timers of the **Sherkston**, Ont., church took a bus trip Sept. 9-11 to the Messiah Village fall festival. The youth had a retreat in Guelph Sept. 16-18. ● Linda Lambert, student at McMaster Divinity School, began a nine-month internship this fall at the **Upper Oaks** church, Oakville, Ont. ● Sept. 11 was Fall Celebration Sunday at the **Wainfleet**, Ont., church with a ministry fair, continental breakfast, Sunday school presentation, picnic, and puppet show. ● The **Westheights** congregation, Kitchener, Ont., had their annual corn/wiener roast Sept. 9 at the Roger Cober farm.

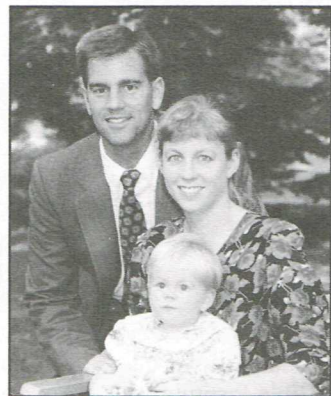
Central Conference

Gideon representative Bob Stratton spoke in the Sept. 18 service of the **Amherst** congregation, Massillon, Ohio. A recent midweek Bible study was "10 Parables of Jesus." ● The **Ashland**, Ohio, congregation welcomed back Bijoy Roul, chairman of the Brethren in Christ Church in Orissa, India, who is working on doctoral studies at Ashland Seminary. ● On Sept. 25 the **Beulah Chapel** congregation had a *Jubilee* celebration and Sunday school picnic. ● The **Christian**

Erisman ordained

David A. Erisman was ordained on September 17 at the Chambersburg Church. Bishop John B. Hawbaker conducted the ordination service and gave the charge to Rev. Erisman. Rev. Erisman has served as youth pastor at the Chambersburg Church for two years. He is a graduate of Ashland Theological Seminary.

Rev. Dale Engle of Ashland, Ohio, preached the ordination sermon. Rev. Engle was associate pastor and youth pastor at Manor Church in the years when Dave was in the Manor youth group, and he encouraged Dave to consider entering the Christian ministry. Bishop Hawbaker was senior pastor at



Manor during the same period of time.

Rev. Erisman and his wife Carrie have a year-old daughter, Ellen Marie.

Union congregation, Garrett, Ind., collected pennies for the Michiana MCC relief sale. ● On Sept. 11, 17, 18, the Fairview church, Englewood, Ohio, hosted a missions festival in which nine missionaries and some children brought eye-opening words, demonstrating the theme, "A Heart for the Harvest."

Eileen Sweet is the new missions director for the Lakeview congregation, Goodrich, Mich. ● A September council meeting at the Nappanee, Ind., church approved a special fund drive to pay off indebtedness on the annex property. A balloon launch accompanied the Sept. 25 Jubilee festivities. ● The Northgate fellowship, Tipp City, Ohio, is gathering funds for a new organ and carpet. ● On Sept. 18 the Pleasant Hill, Ohio, congregation viewed the how-not-to-do-outreach film "The Gospel Blimp." Ardys Thuma shared stories from Nepal in the Sept. 18 service. ● The Sippo Valley church, Massillon, Ohio, had its annual chicken barbecue on Sept. 24. ● The Union Grove church, New Paris, Ind., has a new steeple. ● Five persons were baptized recently into the fellowship of the Valley Chapel congregation, Canton, Ohio.

Midwest Conference

Long-time Sunday school secretary Marie Switzer was honored at the Oct. 30 workers appreciation dinner of the Bethany congregation, Thomas, Okla. ● On September 11 Michael Abell shared about his summer missions adventure in Venezuela with the Mound Park (Dallas Center) and Oak Park (Des Moines) congregations, Iowa. ● On Sept. 11 at the Rosebank church, Hope, Ks., a gift offering for New Tribes Mission honored the recent marriage of LeRoy and Dixie Holeman. On Sept. 14 the kick-off meeting of the ABC group featured ventriloquist Skylar and Rick. ● On Sept. 4 the Zion congregation, Abilene, Kan., saw a video about Genesis. A baptismal service in Red Bud Lake was Sept. 11.

Pacific Conference

The women's Tuesday group of the Chino, Calif., church recently studied Karen Mains's *With All My Heart*. The TLC small groups ministry sponsored an Oct. 2 Praise Gathering, "Celebration of Color." ● The Pacific Highway church, Salem, Ore., participated in the MCC school kits project, sending educational supplies to Rwanda and Sudan. (In the September issue, Art and Elda Cooper were incorrectly listed as pastoring the Labish congregation from 1970-78 rather than the correct years: 1960-78.) ● A

E.V. Timelines

100 Years Ago

November 1, 1894 issue—A. L. Meyers reported on the work of the Chicago Mission: "The person who has never been in a city like this has but a faint conception of what it is to do mission work here. It seems to be all up hill work.... Our expenses were a good deal higher than before, as we had to have a stove and coal, hymn books, Bibles, and some Sunday school supplies. The expenses ending October 15th were \$51.65. This includes hall rent, railroad fare, board, oil and the first mentioned articles. Contributions for the same period were as follows: J. J. Myers, Freeport, Ill., Catherine Kohl, Graters Ford, Pa., and Jane Shirk, Florence Station, Ill., each one dollar. May the Lord bless the cheerful giver."

75 Years Ago

November 17, 1919—V. L. Stump, in an editorial on Thanksgiving: "According to the Scriptures it is the duty of the Christian to 'give thanks' (1 Thess. 5:18), and to the devout mind and heart, thanksgiving is a delight. With the world it is not so, and we are frequently made to think of the utter ungratefulness of many who are the constant subject of God's mercy and care. Thanksgiving has never become an epidemic, but grumbling has."

50 Years Ago

November 6, 1944—Jesse W. Hoover: "Are you a 'good financier' in God's sight? Certainly every follower of Christ is expected to provide for his own household (1 Tim. 5:8). But when you stand before the great Keeper of the books, how will you justify the use of thousands of dollars for automobiles, when less than half of that expenditure would have served the Kingdom better? What reason can you give for spending hundreds of dollars for expensive clothing and extravagant homes, when a fraction of that amount would have served the same purpose?... It is high time that we take a new view of finances."

25 Years Ago

November 3, 1969—In an article entitled "Is Your Church 'Fully' Insured?": "The actual fire damage...is only the beginning. Water is turned to steam by the heat. The steam can destroy as well as fire. But smoke will get into every place in the entire building.... Here are some items to check before it is too late: (1) Are the contents of your building sufficiently insured?... (2) Has your insurance policy been reviewed recently? Inflation is playing havoc with fixed values.... (3) Do you have an inventory list of the contents of your building?... (4) Devaluation because of age will make it difficult to replace items.... (5) Finally, see if you are a co-insurer...if you are not carrying insurance coverage equal to 80 percent of the value, you will...have to pay 50 percent of the damages."

10 Years Ago

November 1984 issue—In an article about celebrating Advent at home with young children, Emily Chase writes: "...each night of Advent...a package appears on the table. Inside is a simple household object, something the children see day after day. But a lesson goes with each one to alert them to some new aspect of God's character and their relationship to him. At a time of year when the shopping malls cry out to children to think about Santa Claus and elves, this is our small way of turning their thoughts to the real meaning of Christmas and Christ's coming.... When Christmas arrives at long last, my family is ready to welcome the Living Word."

Gift Deposit Plan: A service for you

by Donald R. Zook

Donald R. Zook is the Chief Executive Officer of the Jacob Engle Foundation, Inc., located in Grantham, Pa.

Cooperative Ministries

Receipts—Year to Date

January 1 - September 30, 1994

	1994	1993
Proportionate	1,752,536	1,615,900
Congregational	1,565,814	1,591,065
Individual	186,722	24,835
Designated and Direct Giving	531,339	445,956
Congregational	309,614	232,791
Individual	221,725	213,165
Total to Date	2,283,875	2,061,856
Total Budget	4,093,469	4,210,537
Received to Date	55.8%	48.9%

The Jacob Engle Foundation's Gift Deposit Plan is a unique tool, providing methods and opportunities for charitable giving ordinarily not available.

A Gift Deposit Account operates much like your personal checking account: you make deposits and disbursements, but it is all related to charitable giving.

A Gift Deposit Account gives you the opportunity to disburse contributed funds to the church or charitable causes of your choice.

Contribute cash or property

A gift can be anything of value: cash, real estate, stocks, bonds, mutual fund shares, farm commodities, promissory notes, or other assets on which a fair market value can be placed.

Securities and real estate can be sold by the Foundation and the cash proceeds deposited in your Gift Deposit Account for distribution.

You may make additional contributions to your account whenever you wish.

Convenient distribution

As needs arise you may request disbursements to any tax-exempt church or charitable cause by completing distribution vouchers.

Prompt disbursements

Checks are generally mailed out within two days after vouchers are received. You receive a copy of the transmittal letter to confirm the disbursement.

Reports to donors

You receive an annual statement of your account: opening balance, deposits, disbursements, and closing balance.

Additional statements may be requested by letter or telephone.

Tax benefits

You receive an income tax deduction for a charitable gift for the year in which the gift is made to your account. For gifts of securities or real estate, the deduction is based on the asset's fair market value.

If your gift is cash, the deduction may be up to 50 percent of your adjusted gross income; if the gift is securities or real estate with long term appreciation, the limit is 30 percent. Any deduction you qualify for above these limits may be carried for up to five additional years.

Capital gains tax is avoided when the gift is appreciated property.

Regular accounts

The regular Gift Deposit Account is the one most frequently used. Funds from regular accounts may be disbursed when desired, even over an extended period of time.

There is no charge for administering a regular account.

Investment earnings from funds on deposit help make possible the Foundation's stewardship ministry.

Special accounts

A special Gift Deposit Account is available for donors who wish to make a large deposit or accumulate funds over a period of time for a special project. Since these funds are for a special purpose, they are generally on deposit a longer period of time.

Special accounts also differ in that net investment earnings are credited to the account after a modest charge for administrative services is deducted.

A variety of uses

Make deposits in high income years when a large income tax deduction is needed to level out giving during lower income years.

Give farm commodities or livestock to the Foundation; we will sell them and deposit the cash in your account for distribution.

Give real estate, securities, or other appreciated assets to avoid capital gains tax.

Give real estate or other property from which you want a number of church organizations to benefit. The Foundation will take care of converting the property to cash so you can disburse it to your favorite charitable causes.

Build up a fund for a special project and distribute only the investment earnings; in effect, use your account like a private foundation but with more generous tax and other benefits.

At the present time, The Jacob Engle Foundation is administering 39 Gift Deposit Accounts totaling \$1,686,469.

If you have any questions about how and when to implement a Gift Deposit Account, please feel free to telephone the Jacob Engle Foundation staff at the following toll-free number: 1 (800) 726-1448.

salad potluck preceded the Sunday evening showing Sept. 25 of the series "Love Is a Decision" at the Upland, Calif., church. ● On Sept. 18 at the Walnut, Calif., church, Shawna Riggio presented the drama, "I Say to You, Rise," the story of Jairus's daughter. The congregation had a baptism, swimming party, and pie baking contest on Sept. 25.

Southeast Conference

On Sept. 3 the men of the **Holden Park** congregation, Orlando, Fla., looked at 2 Samuel 6 as part of their life of David study. On Sept. 6 the congregation helped in the post-fire clean-up of a local man's home. ● One person was baptized Sept. 4 into the fellowship of the **Millerfield's** church, Columbia, Ky. Elias and Fadzai Moyo visited the Sept. 14 MPF service. ● On Sept. 25 the **Winchester**, Va., fellowship began a D.C. Cook series, "Enjoying Your Young Children."

Susquehanna Conference

The **Big Valley** congregation, Belleville, Pa., exceeded their offering goal of \$650 at the Sept. 3-4 missions conference. The money is for flip charts for Zambia and Bibles, song books, and study materials for Nancy Peterman. ● The **Carlisle**, Pa., church has a new archives cabinet built with monies from the R. H. Wenger bequest fund. The church is starting a new ministry called **SOLO** (Save Our Loved Ones) for people with unsaved spouses. ● The film "Eye of the Storm" was viewed by the **Cedar Grove** congregation, Mifflintown, Pa., on Sept. 18. Photos were taken for a pictorial directory Sept. 20-24.

On Oct. 15 the **Cedar Heights** church, Mill Hall, Pa., had a guess-who's-coming-to-dinner. Farewell services with John and Mary Bundy were Sept. 25. ● The Senior Servants group of the **Dillsburg**, Pa., church now has monthly luncheon meetings. John and Esther Spurrier reported on Zambia Sept. 18. ● The **Fairview** congregation, Reesers Summit, Pa., celebrated their 40th anniversary Oct. 2 with the Empires Quartet and a carry-in meal. ● The **Grantham**, Pa., church had a "harvest happening" on Sept. 17 at the Bixler farm, with hayrides, pumpkin carving, hayloft maze, bonfire, cake walk, and singing.

The youth of the **Hanover**, Pa., church planned hiking in the Catactin Mountains on Sept. 24. Lane Hostetter served as interim pastor until Nov. 6. ● Ed Rickman spoke Sept. 18 to the **Jemison Valley** congregation, Westfield, Pa., on "Caesar and God: Who is in First Place?" ● The **Locust Grove** church, York,

Pa., now has two Sunday small groups studying the Holy Spirit. Dana Crider recently showed a video on Woodstock School, India. ● Kermit Farlow led revival services Oct. 2-9 for the **Marsh Creek** congregation, Howard, Pa.

Among the September guests at the **Messiah Village** church, Mechanicsburg, Pa., were Dana and Judy Crider, speaking about India. ● The **Redland Valley** congregation, York Haven, Pa., set Sept. 16-17, 23-24 as roof work days. On Sept. 18 Denny Horton and Dave Myers shared about their experience in Honduras. ● The **Roseglen** church, Duncannon, Pa., offered the videos "Celebration of Discipline," Sept. 11 and 18. The women had "renewal night" Sept. 19. ● The Praise Singers from Penn View Bible Institute led the Oct. 2 13th anniversary celebration of the **West Shore** congregation, Mechanicsburg. Profits from the Oct. 15 Apple Butter Celebration went to the local benevolence fund.

For The Record

Births

Bankert: Davey William, Sept. 6; Troy and Deanna Bankert, Carlisle congregation, Pa.

Bledsoe: Kaitlyn Faye, Sept. 15; Kelly and Teresa (Zook) Bledsoe, Zion congregation, Kan.

Cassel: Nathan Wayne, Sept. 10; Kevin and Adrienne Cassel, Grantham congregation, Pa.

Colp: Evan Darryn, July 1; Darryn and Durelle (Tompkins) Colp, Western Hills congregation, Ohio.

Duncan: Austin Brett, Sept. 2; Stephanie Duncan, Wainfleet congregation, Ont.

Fortner: Jesse Louis, Aug. 24; James and Lorinda (Cober) Fortner, Naples, Fla.

Gibbins: Rebecca Danielle, Sept. 19; John and Irene Gibbins, Orchard Creek congregation, Ont.

Gilbert: Kyle Anthony, Sept. 11; Larry and Heather (Herr) Gilbert, Pequea congregation, Pa.

Groff: Amanda Joy, Sept. 9; Robert and Laurie (Kreider) Groff, Pequea congregation, Pa.

Hackenberg: Keirsey Mae, Aug. 25; William and Lisa (Boone) Hackenburg, Marsh Creek congregation, Pa.

Haldeman: Peter Elliott, Sept. 10; Tim and Karen Haldeman, Skyline View congregation, Pa.

Heise: Grace Marie, July 11; Keith and Susan (Engle) Heise, Albuquerque, N.M.

Heisey: Melita Jo, July 13; Stuart and Doris Heisey, Cross Roads congregation, Pa.

Hissong: Cole Spencer, Sept. 8; Spencer and Regina (Lebo) Hissong, Antrim congregation, Pa.

Johnson: Sarah Elizabeth, Sept. 28; Steve and Sherry Johnson, Zion congregation, Kan.

Kehs: Ian Michael, Oct. 1; Robert and Kay Kehs, Souderton congregation, Pa.

LaGuardia: Payton Michael, July 23; Shane and Andrea (Harwell) LaGuardia, Nappanee congregation, Ind.

Mowen: Travis Louis, Aug. 10; Dan and Kathy Mowen, New Guilford congregation, Pa.

Potteiger: Breanna Renee and Brittany Lanae, Aug. 26; Bryan and Marsha (Hickman) Potteiger, West Shore congregation, Pa.

Reinert: Benjamin Earl, Aug. 2; John and Diana (Miller) Reinert, Chambersburg congregation, Pa.

Schooley: Cameron Bryce, Aug. 13; Duane and Gina (Wolfe) Schooley, Chambersburg congregation, Pa.

Snelgrove: Emily Ann, Aug. 24; Chris and Maria Snelgrove, Westheights congregation, Ont.

Stahl: Mitchell Elwood, Aug. 31; Anthony and Lisa (Rife) Stahl, Chambersburg congregation, Pa.

Waldron: Brennan Daniel, July 4; Brengle and Lorraine Waldron, Beulah Chapel congregation, Ohio.

Walmer: Beau Harvey, July 25; Paul and Lori (Harvey) Walmer, Elizabethtown congregation, Pa.

Zane: Jordanne Nicole, Sept. 10; Mark and Linda (Kendrick) Zane, Westheights congregation, Ont.

Weddings

Allen - Conway: Marlene Elizabeth Conway, Grimsby, Ont., and Jeffrey Brett Allen, Grimsby, Aug. 13, at Sherkston Brethren in Christ Church with Rev. Leonard J. Chester officiating.

Bower - Sheasley: Cindy K. Sheasley, daughter of George and Rose Shroat, Lock Haven, Pa., and Harold E., son of Ralph and Lois Bower, Lock Haven, Sept. 10, at Cedar Heights Brethren in Christ Church with Rev. John L. Bundy officiating.

Davis - Hockenbroch: Angela, daughter of Floyd and Evelyn Hockenbroch, Richfield, Pa., and Leon Scott, son of Evelyn Davis, Thompsonstown, Pa., Aug. 13, with Rev. Wilbur W. Benner and Rev. Robert Gray officiating.

Flagg - Carter: Mary Louise Carter, daughter of Mr. and Mrs. Leonard Perrault, St. Catharines, Ont., and Harry Benjamin, son of Ben and Dorothy Flagg, Wainfleet, Ont., Sept. 10, at Wainfleet Brethren in Christ Church with Rev. Isaac Flagg officiating.

Hock - Musser: Sylvia M., daughter of Paul and Pearl Musser, Orrstown, Pa., and Ralph C. Hock, July 30, at Air Hill Brethren in Christ Church with Rev. Larry Strouse and Rev. William Berry officiating.

Holeman - Anderson: Dixie Anderson, Hope, Kan., and LeRoy Holeman, Herington, Kan., Aug. 10, with Rev. Robert Lister officiating.

Hruska - Byer: Jolene Faye, daughter of Curtis and Jean Byer, Upland, Calif., and Vincent John, son of John Hruska and Stella Clifton, Rancho Cucamonga, Calif., Aug. 6, at the Upland Brethren in Christ Church with Rev. Elbert N. Smith and Rev. Kent N. Byer officiating.

Kimble - Johnson: Tina Louise Johnson, daughter of Jim and Sandy Chatfield, Springfield, Ohio, and Jay Edwards, son of Jim and Jane Kimble, Canton, Ohio, Aug. 6, at Beulah Chapel Brethren in Christ Church with Rev. Atlee Hershberger officiating.

Long - Fahnestock: Deborah Kay, daughter of Dean and Barbara Fahnestock, Carlisle, Pa., and Philip Allen, son of J. David and Kathryn Long, Greencastle, Pa., June 11, at Montgomery Brethren in Christ Church with Rev. Curtis Bryant and Rev. Fred Miller officiating.

McAllister - Kell: Julie, daughter of John and Thelma Kell, and Scott, son of William and Peg McAllister and Joyce and Harold Staples, Sept. 10, at Five Forks Brethren in Christ Church with Rev. Wilbur Besecker officiating.

Nyman - Ammerman: Susan, daughter of Don and Pauline Ammerman, Bellefonte, Pa., and Edward, son of C. Edward and Ruth Nyman, Howard, Pa., Aug. 27, at Marsh Creek Brethren in Christ Church with Rev. Ralph Hock officiating.

Riffel - Lister: Miriam Rebecca, daughter of Robert and Mary Lister, Hope, Kan., and Roger Lee, son of Eldon and Pat Riffel, Hope, Sept. 3, at Abilene Brethren in Christ Church with Rev. Stan Norman and Rev. Robert Lister officiating.

Romero - Zink: Virginia Zink and Sergio Romero, Sept. 10, at Grantham Brethren in Christ Church with Rev. Mary Jane Davis and Rev. Robert B. Ives officiating.

continued on page 24



MDS needs flood of volunteers in Georgia...well, a steady trickle anyhow. Flash floods charge quickly in and out, but the damage they wreak carries. Mennonite Disaster Service (MDS) needs workers to continue with the repair and reconstruction of homes damaged by July 6 flash floods that killed at least 28 people and destroyed or damaged more than 17,000 homes in Georgia, Florida, and Alabama.

Here Andy Huber of Millersville, Pa., hauls debris to the street. He was part of the Pequea Brethren in Christ youth group of Lancaster, Pa., that helped with initial clean-up.

Most of the clean-up is now complete and MDS volunteers are repairing and rebuilding homes. MDS anticipates working in Georgia through next spring and has set up a coordinating office in Albany, Ga., with satellite projects in Americus and Montezuma, Ga.

Persons interested in assisting the MDS Georgia effort should phone the Albany office at (912) 435-9477.

Rosentrater - Braun: Linda, daughter of Curt and Rosemary Braun, Riverside, Calif., and Phillip L., son of Betty J. Rosentrater, Napanee, Ind., and the late Paul J. Rosentrater, July 2, at St. Catharine's Church with Fr. Tom Burdick officiating.

Tyrrell - Jaeger: Ericka Lee, daughter of George and Dianne Jaeger, Shippensburg, Pa., and Mylan Levi, son of Gerald and Jane Tyrrell, Mechanicsburg, Pa., Sept. 24, at First Baptist Church with Rev. Gerald Tyrrell and Rev. Rob Andrews officiating.

Wolff - Eckstine: Rebecca, daughter of Mr. and Mrs. Charles Eckstine, Greencastle, Pa., and Duane, son of Mr. and Mrs. Paul Wolff, Greencastle, Aug. 6, at Antirum Brethren in Christ Church with Rev. Steven D. Munger officiating.

Obituaries

Gelsinger: Catherine E. Gelsinger, born Nov. 6, 1910, daughter of Harvey D. and Alice Wells Davis, died Sept. 24. Surviving are 3 sons, Kenneth L. Jr., Marvin L., and Gerald H.; a daughter, A. Geraldine Barnhart; 10 grandchildren; 11 great-grandchildren; a sister, Anna Murray; and 2 brothers, Leroy and Eldon Davis. She was a member of the Hollowell congregation, Pa. The funeral was held at the Minnich-Miller-May Funeral Home with Rev. James Sollenberger and Rev. Roy E. Brake officiating. Interment was in Cedar Hill Cemetery.

Keller: June M. Keller, born Dec. 5, 1924, daughter of George and Ruth Blackwell Fuhrman, died Sept. 21. Preceding her in death were three brothers, Robert, Edward, and Warren Fuhrman; and a granddaughter, Alisha Keller. Surviving

are her husband, Arthur M. Keller; 4 sons, Arthur Jr., Stanley, Phillip, and Gregory; a daughter, Virginia Bomgardner; 10 grandchildren; 3 great-grandchildren; and 5 brothers, Harry, George, Lee, Daniel, and Richard. June was a member of the Kenbrook Bible Camp Auxiliary, a homemaker, and former cafeteria worker at Annville-Cleona School. She was a member of the Fairland congregation, Pa., where the funeral was held with Rev. Ronald Slabaugh officiating. Interment was in the church cemetery.

Musser: Beulah Z. Musser, born Mar. 13, 1900, daughter of Ezra and Lizzie Hertzler Zercher, died Sept. 12. Preceding her in death was her husband, Ralph H. Musser. Surviving are a son, Harold Z.; a daughter, Ruth M. Cober; seven grandchildren; and six great-grandchildren. She was a resident of Messiah Village, having been an active member of Good News Club Bible studies for 22 years. She was a member of the Cross Roads congregation, Pa., where the funeral was held with Rev. Dale H. Engle officiating. Interment was in the church cemetery.

Musser: Florence M. Musser, born Aug. 21, 1912, daughter of Sherman and Almeda Shank Smith (foster parents, Rev. and Mrs. Abner Martin), died Sept. 21. Surviving are her husband, Avery J. L. Musser; a daughter, Lucille Stern; three grandchildren; three great-grandsons; a sister, Anna Doran; a foster brother, John Z. Martin; and a foster sister, Elizabeth Wolgemuth. Florence was a former employee in the dietary department of Messiah College, and a member of the Messiah Village Auxiliary. She served with her husband in pastoral ministry from 1940-1979 at Mt. Rock (Pa.), Maytown (Pa.), Leonard (Mich.), and Mow-

ersville (Pa.). She was a member of the Messiah Village congregation. The funeral was held at the Air Hill church, Pa., with Bishop Charlie B. Byers and Rev. J. Robert Lehman officiating. Interment was in the Air Hill cemetery.

Oswald: C. Willard Oswald, born May 5, 1913, in Booneville, Mo., son of Charles T. and Stella Simmons Oswald, died Aug. 30. Preceding him in death were a sister, Wilma; and a brother, Ward. Surviving are his wife, Freda; a son, Merlin; two grandsons; and a brother, Garth. Willard was secretary of the Rosebank congregation, Kan., Sunday school for 35 years. The funeral was held at the Navarre Church of the Brethren with Rev. Chester Strobel and Rev. Charles Norman officiating. Interment was in Navarre Cemetery.

Shubbuck: Edmund J. Shubbuck, born Jan. 11, 1920, died Aug. 25. A son, James, preceded him in death. Surviving are his wife, Francis; two daughters, Susan Jaycox and Deborah Wise; four grandchildren; a sister; and two brothers. The Shubbucks attended the Bertie congregation, Ont., in the 1960s. Funeral services were conducted from the Milward Funeral Home, Lexington, Ky., by Rev. Wilbur Benner. Interment was in Camp Nelson National Cemetery.

Sibley: Mary Jean Sibley, born Aug. 14, 1912, in Alberta, Canada, died Aug. 19. Preceding her in death was her husband, Lloyd Sibley; a daughter, Geraldine Brillinger; and a grandson, David. Surviving are two sons, Bruce and Douglas. She was a member of the Heise Hill congregation, Ont. where the funeral was held in conjunction with the funeral of her grandson, with Rev. Mike Anderson and Rev. Marlin Ressler

officiating. Both were buried in the church cemetery.

Sider: Emma Laura Sider, born Sept. 12, 1913, daughter of Carleton and Mary Sider, died Sept. 9. Preceding her in death were three brothers, Clarence, Alvin, and Girven; and a sister, Lydia Milne. Surviving are two brothers, Edwin and Jessie; and two sisters, Lillian and Irene. Emma was baptized by Bishop Bert Sherk at age 7, and was a faithful member of the Bertie congregation, Ont., until her death. The funeral was held at the church with Rev. Don Middlemiss and Rev. Mark Thornton officiating. Interment was in the church cemetery.

Sierer: Vella E. Sierer, born July 28, 1909, daughter of Evert and Katie Baker Danner, died Sept. 14. Preceding her in death was her husband, Harold W. Sierer. Surviving are a son, Harold W. Jr.; 5 grandchildren; 15 great-grandchildren; and 2 great-great-grandsons. Vella was a member of the West Shore congregation, Pa. The funeral was held at Myers-Harner Funeral Home with Rev. Edward Yarnell officiating. Interment was in Rolling Green Memorial Park.

Snider: Glendon O. Snider, born Jan. 17, 1907, son of Wilbur and Lizzie Herr Snider, died Aug. 23. Preceding him in death was his wife, Fern; and a son, Wilmer. Surviving are three children, Joyce Wilson, Donald, and Lowell; and six grandchildren. Glendon was a retired custodian with the Northwestern school district, Springfield, Ohio. He was a member of the Messiah Village congregation, Pa., where the funeral service was held with Rev. Simon Lehman Jr., and Rev. J. Robert Lehman officiating. Interment was in Ferncliff cemetery.

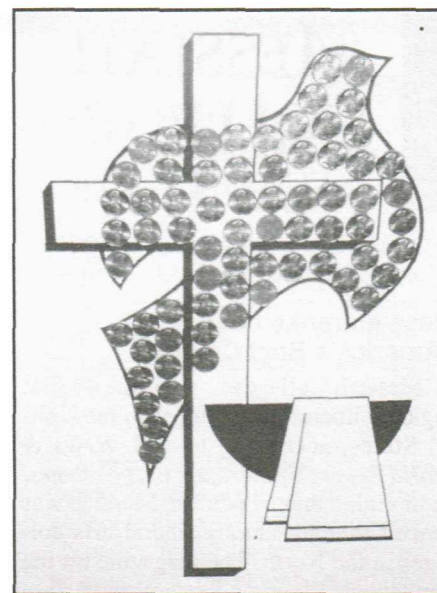
New Joy church experiences a "penny sermon"

On August 28, 1994, the New Joy congregation, Akron, Pa., focused on the "Dove," the ministry of the Holy Spirit in the life of the believer. It was the second of a three-part focus on themes that are central to our faith as depicted in the Brethren In Christ Church emblem.

Before the message began, ushers passed the offering baskets for the second time! This time the baskets were filled with shiny new pennies. Everyone was instructed to take a penny and hold it in their hand. The message title was, "Why Does The Holy Spirit Seem So Scary?" As the message was developed, the answer to the title question was given: "...probably because the Holy Spirit is the least known member of the trinity....But you can get to know the Spirit's presence, peace, purity and power!"

During the message the question was

raised several times, "Do you still have that penny?" In conclusion, the challenge was given: "Think of your life as a shiny new penny. You can spend it any way you wish, but you can only spend it once. And you cannot spend half a penny—it's an all or nothing transaction." Following prayer, an offering basket was placed at the front and an invitation was given: "You are invited to offer that penny, symbolic of your life, to God. Simply step out and come to the front and place your shiny new penny in the offering basket; by this you are publicly testifying, 'I purpose of my will to give myself fully to God...I invite the Holy Spirit to fill and transform my life.'" Even though it was explained that we are all different and we will choose to respond to God in various ways, perhaps by simply praying where we are standing, 69 persons came to the



front and offered their shiny new penny to God as we sang "Spirit Of The Living God, Fall Fresh On Me!" God is at work! All praise to him!—*John Zuck, pastor.*

Discipleship for the 21st Century

Teach them to your children...

by *Samuel Brubaker*

When God was establishing the Hebrew people as his special people, his chosen nation, he set forth the principles by which their society should be organized, and the rules for its functioning. God also instructed them in the importance of training their children to follow in the same ways.

The training of the young is of utmost importance. This is not a new idea. We focus on it in this column to remind ourselves of what has long been recognized.

Many if not most Christian families allow their children to be exposed to a variety of influences much wider than what was allowed by preceding generations. This wider exposure is, to a large degree, pushed upon us by socio-economic factors beyond our control: the pastoral, agriculture-based life of rural settings is not available to many of us; the surrounding culture is much more diverse, and largely post-Christian; parental

presence with the children is reduced by the demands of earning a livelihood away from home.

Other potentially dangerous influences come to our children as a result of choices we make: the media we allow into our homes; the recreational choices they see parents make; the low priority they see parents give to disciplines which enhance spirituality and Christian living; the highly materialistic interests of parents and neighbors.

The exposure of our children to ideas and practices is not to be considered totally undesirable. With proper supervision, it can be a learning experience. The issue is not what undesirable material do our children see or hear. The question is rather, how well are they prepared to understand, evaluate, and decline the unwholesome? If they are to develop that ability, they need training from infancy.

They need to experience love, as recipient and as observer. They need to have a secure sense of self-worth. They need to see Christian values permeating all of their home life. They need to frequent the gatherings of Christians where they experience fellowship and instruc-

tion appropriate to their age. They need to see parents choosing a non-materialistic lifestyle. They need an atmosphere where their questions are welcomed and discussed. They need to see parents and other role models who will at times sacrifice entertainment or recreation in favor of devotion and service. They need to understand the Christian alternatives to the world's temptations, and to see examples of application of those alternatives.

The teens of the first decade of the 21st century are now among us—as young children. Now, 1994, is the time to be preparing them to live lives free of enslavement to unwholesome values and addiction to improper choices. Now is the time to develop within them Christian beliefs and practices. An all-out effort is required to counter the influences that would lead them away from Christian commitments and living. There are few challenges more deserving of the energy, creativity, and commitment of our homes and churches.

Samuel M. Brubaker is a physician living in Arcanum, Ohio.

MESSIAH COLLEGE NEWS

Messiah ranked one of "America's Best Colleges"

Messiah College is one of the 41 best regional liberal arts colleges in the United States, according to *U.S. News & World Report's America's Best Colleges*. In its eighth annual edition, Messiah was ranked seventh among liberal arts colleges in the North. The magazine hit the newsstands Monday, September 19.

To arrive at the rankings, *U.S. News* conducted a survey of college presidents, deans, and admissions directors at some 1,400 accredited four-year colleges and universities. Officials were asked to rate all the schools in the same category as their own institution. The schools were divided into categories based upon classifications maintained by the Carnegie Foundation for the Advancement of Teaching. Those categories are national universities and liberal arts colleges,

regional colleges and universities, regional liberal arts colleges, and specialized institutions. The regional schools are subdivided into North, South, Midwest and West.

The resulting rankings were combined with educational data provided by the colleges themselves on student selectivity, faculty resources, financial resources, graduation rate, and alumni satisfaction.

Messiah was one of 11 Christian College Coalition schools included in the rankings. The others were Calvin College (Mich.), Whitworth College (Wash.), Seattle Pacific University (Wash.), Taylor University (Ind.), Le Tourneau University (Tex.), George Fox College (Oreg.), John Brown University (Ark.), Milligan College (Tenn.), Oklahoma Baptist University, and Northwest Nazarene College (Id.). Four hundred thirty-three regional liberal arts schools were surveyed.

Presidential inauguration

The celebration of the inauguration of Dr. Rodney J. Sawatsky as the seventh president of Messiah College will take place on Saturday, November 19. The inaugural theme will be "Renewing Our Minds, Transforming Our World." There will be numerous events open to the public during the week prior to and during

the inaugural weekend. Below is the schedule.

Faculty Art Exhibit—Monotypes and Manuscripts, works by Don Forsythe, Aughinbaugh Art Gallery, Climenhaga Fine Arts Center (through Nov. 23)

Friday, November 11

Susquehanna Valley Lyceum Lecture—Dr. Stephen L. Carter, William Nelson Cromwell Professor of Law at Yale University, and recent author of *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion*, 8:00 p.m., Brubaker Auditorium, Eisenhower Campus Center

Wednesday, November 16

In Concert—Ramsey Lewis Trio, 8:00 p.m., Brubaker Auditorium, Eisenhower Campus Center

Thursday, November 17

Inaugural Chapel—9:30 a.m., Brubaker Auditorium, Eisenhower Campus Center

Saturday, November 19

Inaugural Ceremony and Presidential installation—Dr. Ernest Boyer, Master of Ceremonies; Mr. Galen Oakes, Litany of Installation; President Sawatsky, Inaugural Address; 2:00 p.m., Hitchcock Arena, Eisenhower Campus Center

In Concert—Messiah College Orchestra, 8:00 p.m., Miller Auditorium, Climenhaga Fine Arts Center

1994-1995 Enrollment

The official admissions count shows there are 594 freshmen and 84 transfer students enrolled at Messiah this fall. Additionally, Messiah has 44 nontraditional students enrolled in DegreePath, the adult degree completion program. Total enrollment in the traditional program is 2,320, slightly higher than last year.

Messiah offers speakers bureau

The Messiah College speakers bureau is a service offered by the college's teaching and administrative faculty. With 56 persons involved, the bureau offers more than 150 topics. Clubs, civic organizations, schools, and churches are invited to request a speaker.

A small honorarium plus mileage reimbursement is charged for each engagement. Requests for speakers can most easily be filled when made six to eight weeks in advance. If you have any questions, write or call Sherri Wolgemuth at Messiah College, Grantham, PA 17027, (717) 691-6032.



*Common Bond,
one of three
Messiah College
music ministry
teams bringing
inspirational
singing to
churches across
Pennsylvania*

and surrounding states this fall and spring. Along with the other groups, Spirit Sound and New Song, the teams present programs of contemporary Christian music, while mixing in words of personal testimony with their singing. The audience often gets involved in sing-alongs led by the group. For booking information on a music ministry team, write or call the Admissions office at Messiah College, Grantham, PA 17027, (717) 691-6000.

Readers Respond

It was both unique and interesting that the September issue of the *Visitor* should have an editorial that expressed the idea of the Brethren in Christ merging with another denomination, in this case the North American Mennonite Brethren. Regardless of how far it is from even some consideration, the fact that the idea was given some publicity may mean there is *more* than meets the eye rather than *less* as the editorial title says it. Even the editor closes by asking, "what is the real story?"

Having been personally involved with efforts to "merge" Upland College with another college on the west coast some years ago, I know something about the issues that arise. First, no institution seeks to merge with another or officially talks about it unless it senses a basic weakness in its continued separate existence, often to the point of some desperation.

There have been several evidences of weakness besetting the viable functioning of our church in the present day and for the coming century. To go into these would be beyond the limits of this letter, but one could be noted as the seeming inability of church leaders by way of General Conference to settle upon a satisfactory structure to accomplish the church's avowed objectives. A second merger issue is that even after agreement has been reached as to general philosophy, doctrine, purpose, and other concepts, the issue of size differential enters in.

There is little chance of a true merger if the smaller institution wants to share

appropriately in the management, decision-making, and leadership of the resulting organization, as befits the definition of merger and the maintaining of its identity within the larger entity. The lesser institution would not want to lose its identity, and the larger one from its own point of view likely would not see the need to preserve it.

I am not prepared to tender any great advice, even if it were heeded. But it can be said that the Christian faith is of such a nature that in a massive and complex world society, even a small church has its place. We need to reevaluate the biblical meaning of the faith and its instrument, the church, then readjust our objectives to come in line with those meanings. When we do that, we will see the role of our church in God's kingdom.

Millard Herr
Upland, Calif.

Contributions invited for *Dialogue* and *Readers Respond*

Persons contributing to *Readers Respond* (letters to the editor) are encouraged to be concise. Letters may be shortened. All letters must be signed. Occasionally we may decide to withhold names due to special circumstances.

Longer contributions are welcomed for *Dialogue*, a forum for readers to express their opinions on a broad range of topics relevant to the mission of the church and to living the Christian life.

Each article or letter represents the view of the writer, and does not necessarily reflect the official position or policy of the Brethren in Christ Church or this periodical.

LOOKING FOR STORIES

Do you remember the early days of Mennonite Central Committee? MCC is looking for stories of aid coming to villages in Russia and the Ukraine in the 1920s, as well as first-person accounts of other MCC work in its early decades. They will be used in publications and speaking engagements during MCC's 75th anniversary year. Write down your experience and sent it to:

Anniversary Stories
MCC
P.O. Box 500
Akron, PA 17501-0500

A PERFECT CHRISTMAS GIFT!

Buy this new coffee-table book for a friend and at the same time give a roof to an MCC neighbour. Proceeds from the sale of this book directly benefit those whose dreams will guide MCC into the next 75 years.

A DRY ROOF AND A COW

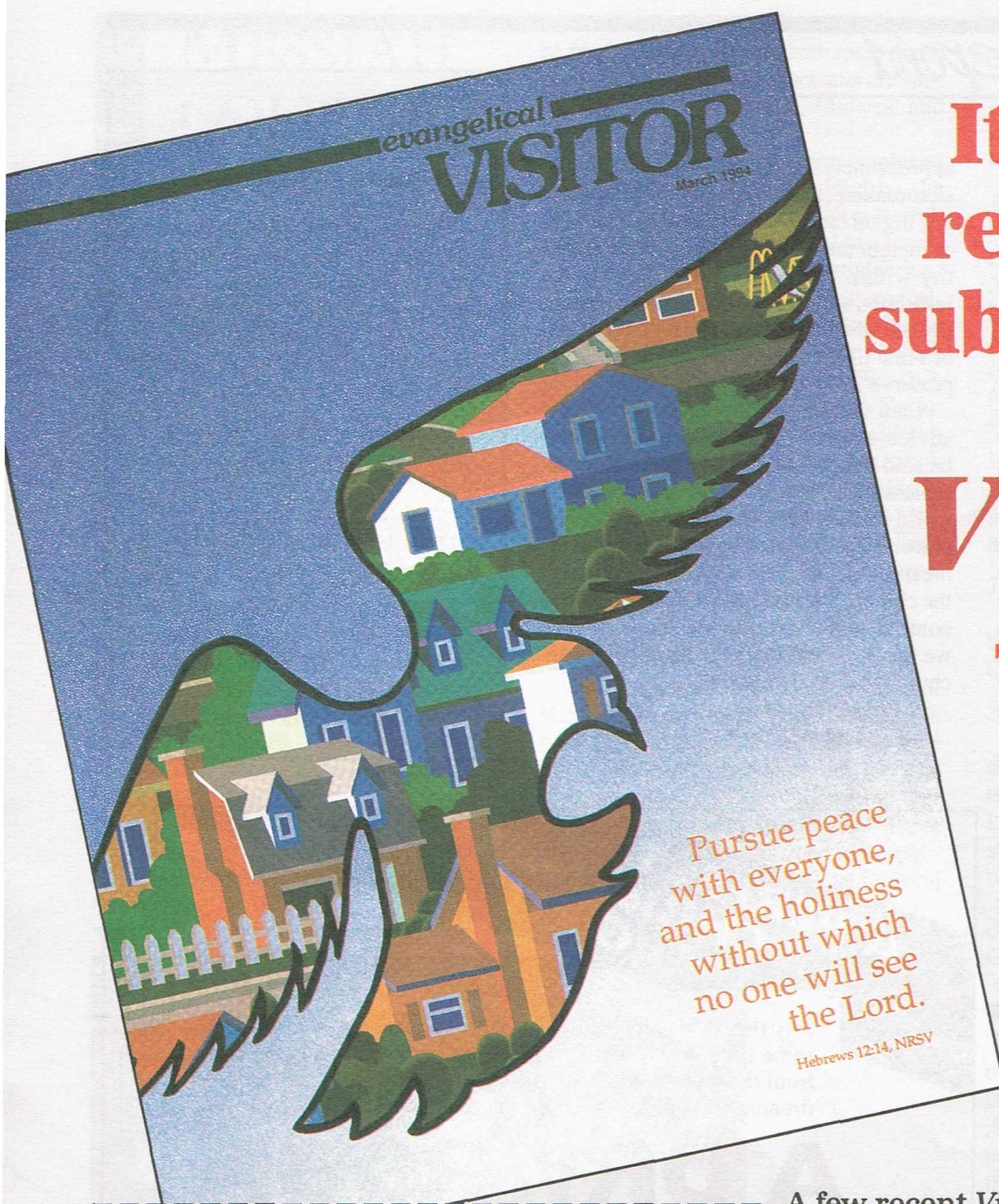
DREAMS AND PORTRAITS OF OUR NEIGHBOURS

Contributors include Henri Nouwen, Katie Funk Wiebe and seven professional photographers.

Purchase your copy at bookstores and SELFHELP Crafts of the World shops this fall. Or to order send \$19.95 US/\$25.95 Cdn plus \$5 shipping to Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500 USA or 134 Plaza Drive, Winnipeg, MB, Canada R3T 5K9.



.....A MENNONITE CENTRAL COMMITTEE
ANNIVERSARY PUBLICATION



It's time to renew your subscription to the *Visitor*

The Brethren
in Christ
monthly
magazine
published
especially
for *you*!

Pursue peace
with everyone,
and the holiness
without which
no one will see
the Lord.

Hebrews 12:14, NRSV

Mail the following information, along with a check, to :
Evangelical Visitor, P.O. Box 166, Napanee, IN 46550

I.D. Number (from your mailing label) _____

Name _____

Address _____

City _____ St/Pr _____ Postal Code _____

Check one:

- ☐ New subscription \$10.25 (\$12.25 Cdn)
- ☐ One-year renewal \$12.00 (\$14.50 Cdn)
- ☐ Two-year renewal \$21.50 (\$26.50 Cdn)
- ☐ Three-year renewal \$30.00 (\$38.50 Cdn)
- ☐ Five-year renewal \$48.00 (\$60.00 Cdn)
- ☐ Lifetime Subscription \$180.00 (\$225.00 Cdn)

A few recent *Visitor* articles:

- ✓ Before I prayed, God answered
- ✓ Overjoyed and outnumbered: a father celebrates his daughters
- ✓ "Generation X" and the church
- ✓ Is your church "senior-sensitive"?
- ✓ Lessons in loving our enemies
- ✓ Evangelism from the inside out
- ✓ Plus "Special People," "Onesimus," and missions news each month.

**Don't delay...
Renew today!**

Onesimus

Dear Paul,

I have a question about something you mentioned to the Thessalonian believers. Near the end of your first letter to them you wrote "give thanks in all circumstances, for this is God's will for you in Christ Jesus." Here's my question, and *please* do not think I am overly cynical or negative but, did you really mean that?

The main reason for my query has to do with the fact that I recently scanned your letters and in most of them you have a "thanksgiving" section. This, however, is not the case in your Galatian letter. The thanksgiving section is conspicuous by its absence, and you don't even use the word "thanksgiving" in the entire letter. There you are attempting to deal with people who are presenting a different gospel than the one you made known to the Galatians. Instead of an early thanksgiving you write, "I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ." Here you are addressing what can only be described as a "serious situation." Seemingly you see no reason to give thanks for this circumstance.

What then did you mean by "give thanks in all circumstances?" Some believers suggest that you are to be taken literally; regardless of the situation in which one finds oneself, the believer is to give thanks. Taken to an extreme this approach can result in rather unusual beliefs and behavior. I have known brothers and sisters who would give thanks for all types of tragedies, including death and psychological problems. Did you really mean we are to give thanks when the forces of evil seem to overwhelm us? If so, how is God glorified in this? Personally, I find it difficult to accept that this is what you intended.

More acceptable and understandable is the view that you meant we are to continue to have faith in God and his grace, despite the turmoils of life. We can and should offer thanksgiving to the one who has redeemed us. And if God can redeem us from our sins, God can resolve any of life's circumstances. We need to have confidence in and be thankful to our Lord

and Savior, but that is radically different from being thankful for the difficult situations of life.

I have also noticed another element of your thankfulness. In your letters' openings you are usually thankful for two facts: the faith of believers and their love for each other. You tell the Romans you are thankful because their faith in Jesus Christ is reported all over the world, and you say similar things to the Ephesians, Colossians, Thessalonians and to Philemon. As for loving fellow believers, you commend Philemon and the Ephesians, Colossians, and Thessalonians, and give thanks for their willingness to love one another.

When we think about reasons for thanksgiving, I wonder how often we find ourselves rejoicing because of another's faith or love? I certainly could do this more often. I find myself offering thanks for relatively insignificant events and items, like the end of a busy season or successfully completing a task. Far more important is our faith and love. I suspect it is easier to relate to more "tangible" and personal events than it is to appreciate something abstract like "faith" or "love."

But if the church is to survive, we desperately need both, don't we? Without faith in the Lord, the church is basically a social club, and social clubs tend to stagnate and become ingrown. Without love for fellow believers, divisions develop and the church falls apart. And without a "healthy" church, the world doesn't have much of a clue about God's goodness. I know. I grew up in a denomination which, from my youthful perspective, seriously lacked faith and love. The congregations of that denomination didn't have much positive impact on the people with whom they lived. When I stumbled upon my current denomination I was extremely impressed by both the faith and love of the members. I thought I had died and gone to heaven.

Maybe that's what we are to be about: reflecting heaven here on earth. Having faith and loving one another is central to a "heavenly existence."

Theological arguments aren't going to convince many people of God's presence, but faith and love certainly get attention.

Because there's so much doubt and hate in the world, I am convinced that if we allowed God to give us faith and love (or more diligently exercised the faith and love we have) we could make significant impacts on our communities.

Well, I want to be more thankful for faith and love, both mine and other believers. Paul, I am thankful for you. You remind me of the important things of life, and I am thankful for your faith and love for the church of Jesus Christ.

The grace of Jesus Christ
be with you,
Onesimus

Mennonite Central Committee
invites applications for the
position of:

Executive Secretary

Starting date: January 1996
Location: Akron, Pennsylvania
Applications will be accepted
through November 30, 1994.

Direct inquiries and
applications to:
Paul Quiring, Chair,
Search Committee
6548 North Thorne Street,
Fresno, CA 93711
Work phone: (209) 432-2800
Home phone: (209) 431-8290



**Mennonite
Central
Committee**

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron PA
17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Focusing our Mission

Take me to your leader!

by Roger Lloyd Williams

What is leadership? How is it defined in the church setting? These are tough questions. If you asked 100 people to define leadership, you could likely get 110 different definitions. If an alien with an atom rearranger pointed at you demanded, "Take me to your leader," to whom would you go? Think about it.

Perhaps leadership is one of those puzzles wrapped in an enigma; the more you try to get it in focus, the blurrier it gets. As you dissect "leadership" for better understanding, each part comes to life and runs off. It becomes impossible to grasp them all at once. Simple explanations of leadership can lead to complicated discussion that leave one bewildered, confused, and frustrated. So here we are at the dissecting table, with various definitions wriggling to escape our fingers and some successfully dropping on the floor and running away. We also know that often persons saying they "understand" the situation do so only because they do not "know" the situation. One might legitimately ask, what are we really talking about, anyway?

One reason we should understand "leadership" is that we are all followers. We are all being led, and leaders set the direction and speed we are going.

Dr. Bobb Biehl recently gave a definition of leadership at a conference for Christian booksellers: "Knowing what to do next, why it is important, and how to bring the appropriate resources to bear on the need at hand." It's a great definition that he developed after considerable personal thought, education, and experience in the areas of psychology, consulting, and management. One thing that really impresses me about this definition is that leadership doesn't necessarily revolve around a title or position (although it is assumed that persons gain positions of leadership by somehow proving they "know what to do next, why they're doing it, and how to get it done").

By this definition, leadership does not depend on size of organization, grandiosity of vision, or the number of digits in the budget. There are leaders of families

as well as nations. By this definition it is the rare person who is not called to leadership of some kind. It may seem somewhat general, but this definition allows anyone to be a leader. Mothers have proven to be leaders of their children, church groups, and families since time began. Teachers lead classes. Managers lead companies. Coaches lead teams. Scoutmasters lead scouts, etc. You get the picture.

It can be somewhat intimidating to consider one's self as a leader. For some, it's a bit scary to think that there are folks out there who depend on them "knowing what to do, why and how to do it." How does an assigned leader respond to others in a group who also think they "know what to do, why and how"? In the military, the person with the most stars or stripes is the one who "knows what, why, and how." If there's a conflict between leaders with the same rank, it can be resolved by the date of their latest promotion. It is less definite in business, but still is generally defined by titles, positions in the hierarchy, and amounts of ownership in the company. In politics it is the person in office, regardless of whether they were freely elected or there as a result of a coup. "Might makes right," might not be right, but it is often reality.

Leadership in the church is much more complex and loosely-defined. Resolution of leadership issues are to a certain degree addressed through titles and levels of administration such as pastor, bishop, church board member, lay person, etc. Whereas in the military a private would not think of telling a general "what, why and how," in the church it is not that uncommon for a lay person with conviction to advise a pastor, bishop, or other administrator "what, why and how." Official authority is often traded for inclusion and brotherhood. In the church we want and need the parts of the body working together. We would like everyone to feel a part of the whole; hence opinions in the church often carry significant weight regardless of position or title.

It is difficult to define church leadership. It may look as though it is defined on an organization chart, but in reality there are currents not illustrated that move and shape the direction and methods of how we do things as a congrega-

tion and denomination. As Brethren in Christ move to define leadership more clearly, it is imperative that those in charge know "what to do, why and how."

The fundamental basis for knowing "what to do, why and how" for a Christian leader should be found within the Bible, the theology of the denomination, a sense of denominational history and culture, and within one's personality. Why is personality important? Consider these two approaches to decision-making: A person who defines issues largely in terms of economics will more likely consider financial implications important when making decisions. Leaders who consider the individual supreme will tend to make decisions that favor the individual over the group or finances. The "what, why and how," even though equally biblical in both cases, will be impacted by one's personal convictions about life. Or to use another example, leaders primarily focused on vision may tend to overlook the daily needs, finances, and personal implications required to achieve the vision. A leader who concentrates on daily details may not grasp the larger vision.

Denominational and congregational goal setting is vital in the leadership issue. Our defined vision of evangelism and discipleship gives leaders a more clear understanding of expectations and direction. It is then up to leaders to impart enthusiasm for the goals and bring to bear the things necessary to accomplish those goals.

The next time you are involved in a search for a leader, whether it is a pastor, teacher, bishop or denominational leader, ask the candidate(s) these three questions:

- A. Do you know what to do next?
- B. Do you know why you are doing it?
- C. Do you know how to get it done?

The answers you receive might be helpful in deciding to whom you will take your alien friend before he pulls the trigger and rearranges *your* atoms. ■

Roger Williams is executive director of the Board for Media Ministries.

Editorial

"In this world, where hundreds of magazines are published, one magazine is published especially for you." That magazine is, of course, the *Evangelical Visitor*.

For more than a century, the *Visitor* has served as a unique, unifying force within the Brethren in Christ Church, helping to maintain communication and fellowship links among our widely-scattered members. Here are just a few of the articles in recent issues:

- "Outnumbered and overjoyed—a father celebrates his daughters"
- "Before I prayed, God answered"
- "'Generation X' and the Church"
- "The key to evangelizing teens: Christian parents"
- "Lessons in loving our enemies"
- Monthly features including "Special People," "Onesimus," "Readers Respond," "Focusing Our Mission," and reports from missionaries and church leaders around the world.

A significant number of *Visitor* readers receive the magazine as part of the Every Home plan. Under this approach, congregations provide the *Visitor* to all of their local, active households at a cost substantially lower than the regular per-person renewal cost. Other congregations, while not yet sharing in the Every Home plan, provide gift subscriptions to their college students and new members.

Missionary and voluntary service workers in North America and overseas, as well as selected overseas church leaders, also receive the *Visitor*. These subscriptions are made possible as family members and friends contribute annually to the *Visitor's* Air Mail Fund.

And, of course, a number of readers are individual subscribers, some of them living quite a distance away from the nearest Brethren in Christ church. Many of these individual subscribers renew their *Visitor* subscription annually, or in two- or three-year blocks. Others have wisely invested in a lifetime subscription to the *Visitor*. By the way, a great idea for parents of newlyweds is to provide a lifetime subscription of the *Visitor* as a first-year ("paper")

anniversary gift. (We provide a complimentary first year subscription to newly-weds whose weddings are reported in the magazine.)

And now, four suggestions

As we are in the middle of the 1994 *Visitor* subscription campaign, I would like to offer four suggestions:

1. If you are receiving the *Visitor* as a member of an "Every Home" congregation (your mailing label should say EH on the top line), why not mention to your pastor or a member of your church board that you appreciate receiving the magazine? Encourage them to continue the Every Home plan next year.

2. If you are an individual subscriber, you may want to consider investing in a Lifetime Subscription. Just think; you won't receive any more of those pesky annual renewal notices!

3. No matter how you receive your magazine, consider giving a gift subscription to a member of your family or to a friend. Better still, give three gift subscriptions and we will give you one of these books free: *Nothing To Do But To Save Souls* by Robert E. Coleman; *Bible Study That Works* by David L. Thompson; *The Road to Chumba* by Leoda Buckwalter; or *A Wing and A Prayer* by Paul Hostetler. (Gifts can be new subscriptions or renewals, but must be for persons who are not currently receiving the magazine through the Every Home plan.)

4. Finally, another gift idea: contribute to the Air Mail Fund. Sending the *Visitor* by air to an overseas missionary or church leader costs about \$45 a year. Some persons sponsor one or more Air Mail subscriptions; others send a smaller check toward the project. Contributions should clearly be marked "Air Mail Fund" and mailed to Box 166, Nappanee, IN 46550. For more information, contact our office.

Thank you for remembering to pray for the only monthly magazine published for the Brethren in Christ—the *Evangelical Visitor*.

G



Pontius Puddle

Bulletins and newsletters reprinting "Pontius Puddle" must pay \$10 for each use to Joel Kauffman, 111 Carter Road, Goshen, IN 46526.

MY CONGREGATION IS PARTIAL TO MATTHEW AND PSALMS. WHICH BOOKS DO THE MEMBERS OF YOUR CHURCH PREFER?



MOST OF THE WEEK, THE COOK BOOK AND THE CHECKBOOK !!!



O my
Strength, I
sing praise
to you.
You, O God,
are my
fortress, my
loving God.

Psalm 59:17

THE BIBLE OPENS WITH THE WORDS, "In the beginning God created...." This dramatic statement declares God to be the eternal source and foundation of all that is. The Bible proceeds to reveal the person, nature, and character of the triune God who forever is—Father, Son, and Holy Spirit.

WE BELIEVE IN ONE sovereign, true, and living God, creator and preserver of all things. God knows all things, is all-powerful, and transcends time and space.

God is a personal being, revealing his righteousness, truth, and grace to all people. He calls everyone to respond to him in reverence and obedience. God is perfect, just, and good. God is holy, calling us to righteousness. God is love, bridging the distance between himself and us, reaching out in redemption to draw us to himself.

GOD'S SELF-DISCLOSURE has been progressive. Even though God transcends human perception and language, he has revealed himself in Scripture, entered human history in the person of Jesus Christ, and comes to live in us by the Holy Spirit.

As God opens our understanding by the Scriptures and by the Holy Spirit, we gain knowledge of him. Thus, as believers, we bow before him in worship.

*from the Brethren in Christ
Articles of Faith and Doctrine*

1713 LT 00-00
Earl E Herr
PO Box 278
Martinsburg, PA 16662-0278
USA